

The IMPROVEMENT *ERA*



ELDER ANTOINE R. IVINS

JULY 1954

THIS ADVERTISEMENT

first appeared in the Chicago Daily News, circulation over 500,000, in similar form and text. It will soon appear in other metropolitan newspapers. Many persons have already written to us expressing their view that this advertisement will do great good in spreading the strong temperance message to hundreds of thousands of young people. This advertising program is made possible by the tens of thousands of persons who insure their cars with us. You, too, can help this advertising project by insuring your car with Preferred Risk. Extra copies of this advertisement, for use on bulletin boards or for mail distribution, are available free on request.



No Thanks—we don't drink.

THE PENDULUM HAS SWUNG . . . Every day more and more young people are saying, "No thanks . . . We don't drink." . . . More and more these young people are seeing with their own eyes what alcohol is and what alcohol does. What they see is not the pretty picture so often shown in the multi-colored displays. They see something different.

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THESE YOUNG PEOPLE ARE WAKING UP. . . They find you don't have to drink to be smart, that you can say "No thanks" and still get along fine. . . . They do not believe that everyone drinks. They see total abstiners all over America—well-known athletes, prominent political leaders, important businessmen. They find you don't have to drink to be a success.

They are learning the real truth about alcohol and automobiles. They know you don't have to be drunk to be a killer on the highway . . . that the occasional social drinker is just as great a menace as the alcoholic . . . that only two drinks can impair your driving ability more than 25% . . . that alcohol is responsible for 30% to 40% of all fatal accidents . . . that last year alcohol traffic accidents killed three times as many people as polio!

AND HERE IS SOMETHING ELSE THEY ARE LEARNING . . . "it pays to abstain."

YES, IT PAYS IN DOLLARS. . . If you do not drink, you are a Preferred Risk and can buy auto insurance at a savings up to 25%. In 1946, with a start of only 200 policyholders, temperance and insurance leaders, headed by Rev. Sam Morris, launched the Preferred Risk Mutual Insurance Company. Its purpose:—to write automobile insurance exclusively for people who do not drink. Its theory:—those who do not drink should not have to help pay for the accidents of those who do. . . . They should get a lower rate.

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***IMPORTANT . . .** Non-drinker means total abstainer. The occasional social drinker is not eligible for this auto insurance.



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ERA-7

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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

CAREFUL studies of watershed management and flood control in Davis County, Utah, have been made by the Forest Service of the United States Department of Agriculture. Tests of ninety-seven sites in Utah found that with normal plant cover the runoff is about five percent of the rainfall applied, but as the protective cover is decreased, it was found that nearly bare areas yield from twenty to eighty percent runoff. Centerville canyon with careful handling and conservative grazing had no mud-rock floods in 1923 or 1930 as were produced by neighboring canyons. To rehabilitate the upper watersheds of the six other canyons, control of fire and grazing, contour trenching, and reseeded were carried out by federal and state agencies in co-operation with the local people. This prevented floods in the heavy rains of 1945 which caused a third of a million dollars damage to the north side of Salt Lake City. The damage resulting from the Davis County floods, plus the repair of the watersheds, cost about two hundred times the value of the watershed lands for grazing.

A NEW aluminum-base paint has been developed which will withstand 1700°F. for a few minutes, or much longer at lower temperatures. The paint consists of a silicone vehicle plus solvent heavily loaded with finely ground aluminum powder with some chemical additives. The new paint will be useful for jet-engine parts, steam apparatus, and metal stacks from furnaces.

A MALAY puffing fish has the ability to swallow air in large gulps until it is a tight round ball. This the fish does when it is taken from the water and rubbed on the ground. If the fish, when puffed up, is thrown on the ground, it bounces. When it gets back in the water, it blows out the air and swims away.

CARVETH WELLS tells of tests he made in Malaya with a leech's sense of smell. Placed on the ground fifteen yards away the leech, a bloodsucking, segmented worm, would stand on end, apparently scenting the air in all directions, and then make a direct line for Carveth Wells and climb through the eyelet of his boot.

JULY 1944

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famous triple-pack
cellophane wrapper

club crackers

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THE INARTICULATE PREMISES

by Dr. G. Homer Durban

VICE PRESIDENT, UNIVERSITY OF UTAH

ON MAY 5, 1954 President Eisenhower, upon the return of Secretary of State Dulles from Geneva, issued an official statement endorsing the principles of "collective security." Said he: "The United States believes in assuring the peace and integrity of nations through collective action. . . ." He then mentioned the United Nations, the Inter-American Agreement, the North Atlantic Treaty agreements, "and a whole series of Pacts in the Pacific" as examples of what he meant. "These arrangements," he said, "are invariably to assure the peaceful security of the contracting nations and to prevent likelihood of attack; they are not arrangements designed primarily for waging war." The President then said that

pose the reason why the young often oppose the hard work that goes with deep straight thinking in school or college is that it takes so much effort. Also, because when we are young, the effort to solve theoretical problems does not always seem worth while. Yet, the ability of the race to survive undoubtedly rests on the power of individuals to learn hard thinking so that the inarticulate premises in any proposition may be grasped. Then and only then can the dangers which lurk in some propositions be identified and avoided. Likewise, then, the hidden truths and treasures, even hidden treasures, that lie beneath others can be sought, appreciated, and used to advantage.

The articulate premises in President

Eisenhower's announcement of a SATO-in-process are that by binding us to Viet Nam, Cambodia, Laos, and perhaps Pakistan, Burma, et al., we and they can be protected from "attacks." Thus can "free nations" safeguard their security, including ourselves. More-

over the purpose stated is for the prevention of attack and not to wage war.

There is much to be said for these premises as purposes. History shows support for co-operation, for group action. History also shows that mere agreement, whether in a constitution, treaty, or other legal document, is worthless unless backed by public spirit and sentiment strong enough to support it when the going is tough. The Constitution of the United States is in point. It would never have been ratified had not a few dauntless leaders marshalled public spirit and used their full political ingenuity on its behalf. The record of its adoption by a handful of votes in New York and Virginia is sufficient demonstration, together with its initial rejection in North Carolina and Rhode Island. Further, Lincoln's efforts to preserve it; his willingness to assume dictatorial powers in 1861 (which he did) to put armies in the field and place a blockade around southern ports was crucial. Had he lost, history could know him as a tyrant. But his determination and courage prevailed, and Lincoln is known as "the greatest American." So it might be with a collective security pact. If its good outweighs its evil in principle, can it be made to prevail for its major purposes; for good and not for evil?

(Continued on page 523)

THE IMPROVEMENT ERA

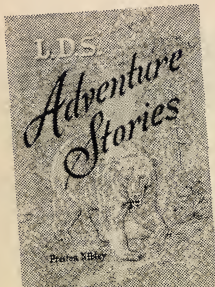


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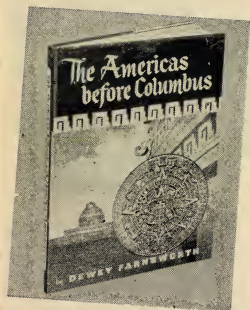


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A compilation of fast-moving stories suitable for use in the various auxiliaries of the Church. Stories of great value to the teachers of youth.

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VOLUME 57

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July 1954

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THE PRIESTHOOD QUORUMS,
MUTUAL IMPROVEMENT ASSOCIA-
TIONS, DEPARTMENT OF EDUCA-
TION, MUSIC COMMITTEE, WARD
TEACHERS, AND OTHER AGENCIES
OF

The Church of
Jesus Christ
of Latter-day Saints

The Cover

The ERA cover this month features the latest photograph of President Antoine R. Ivins of the First Council of the Seventy. The study is the work of Lignell & Gill. President Ivins was sustained a member of the First Council of the Seventy at the October 1931 general conference of the Church. (See also page 496.)

The concluding instalment of Stanley Kimball's "In the Steps of Abraham" will appear in the August issue.

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MIA PLAYWRITING CONTEST FOR 1954

by Keith M. Engar

YMMIA GENERAL BOARD

TABLE TREATS

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YOU DON'T COOK OR BOIL jams made with the original, exclusive uncooked jam recipe developed and introduced just a year ago by M.C.P. JAM AND JELLY PECTIN. As a result, you get jam with 100% fresh fruit flavor, (and color), for nothing is cooked away. For the same reason, you use less fruit and sugar, yet get more jam — a pint from each cup of fruit! And how much more comfortable a procedure — no working over a hot stove! IT'S FRESH BERRY TIME NOW... and whether you make uncooked or cooked jams, there's one thing certain — you'll be sure of success every time with dependable M.C.P. PECTIN. (Important Note: Complete recipes for both cooked and uncooked jams are now being packed in the M.C.P. PECTIN package. If the Recipe Polymony you get does NOT include the uncooked jam recipes, write Mutual Citrus Products Co., Anaheim, Calif., and they'll be sent promptly.)

WANT CREAMY FRENCH DRESSING THAT WON'T SEPARATE?



MAKE IT WITH PECTIN... but not just any pectin... for it can't be done except with M.C.P. JAM AND JELLY PECTIN and the unique recipe developed by the M.C.P. Kitchen Laboratory. It's just one of the numerous plus values you get when you buy and use M.C.P. PECTIN. And, not only is the non-separating feature of this fine dressing so appealing, it is so economical, too, and so easy to make. Women from all over the country have sent in for this fine M.C.P. French Dressing recipe, and many letters have been received expressing approval of its wonderful qualities. If you'd like to have this recipe, too, simply send a request to the M.C.P. Kitchen Laboratory, Anaheim, Calif.; it will be sent you promptly without charge.

A REAL THIRST-QUENCHER AND SO QUICK AND EASY TO MAKE!



OLD-FASHIONED LEMONADE... made in seconds without the least bother, and so inexpensively, too, to make — you use M.C.P. CANNED LEMON JUICE! One small can makes 16 glasses of lemonade. M.C.P. LEMON JUICE is pure, unadulterated, full-strength juice, rich in Vitamin C, and NOT "reconstituted" — contains no preservatives of any kind, such as unwholesome sulphur dioxide or benzoate of soda. (It's a wise idea to check the label carefully when you buy lemon juice, canned or bottled.) Pure, wholesome M.C.P. LEMON JUICE is so convenient and economical, so useful in so many ways you'll never want to be without it. Write for a FREE Recipe Folder to the M.C.P. Kitchen Laboratory, Anaheim, Calif. (And there's M.C.P. FROZEN LEMON JUICE, too. If your grocery hasn't got it, he can easily get it for you.)

CURTAIN going up! Whenever that phrase is heard there is new excitement in scores of ward recreation halls throughout the Church. The reason? The curtain is going up on more and more MIA plays which have been written by LDS authors. Ward members are discovering to their surprise and delight that promising playwrights are living right among them and providing the congregation with the thrill of a "world premier."

To stimulate further development of LDS plays by LDS authors, the MIA general boards have announced an original play contest for 1954 with a prize of two hundred dollars for the winning full-length play, two hundred dollars for the winning full-length musical production, and one hundred and fifty dollars for the winning short play. Second prizes will also be awarded, and all plays submitted will be considered for publication in the 1955-56 MIA Book of Plays.

Many stakes have been doing outstanding original work as part of their regular schedules; for example, every ward of Ensign Stake in Salt Lake City produced one or more original plays during the 1953-54 season, and to top it off, the stake MIA presented an original operetta. Some of the plays were serious; some were comedies; but all provided exciting experiences for Church playwrights and audiences.

It is as if we were on the threshold of a new use for the arts in advancing the work of the gospel. In many respects our musicians have shown the way, as in the case of the inspiring *Book of Mormon Oratorio* by Dr. LeRoy J. Robertson, which broke all attendance records for the Utah Symphony Orchestra. However, many fine playwrights have been providing us with plays which reflect our beliefs and ideals. Such splendid authors as Ruth and Nathan Hale, Lucaine Clark Fox, Don Liljenquist, L. Clair Likes, and Albert O. Mitchell, to mention only a few, have devoted a large part of their talents to writing plays for the MIA.

It is to encourage more work of the same high quality that the MIA gen-

eral boards have developed the original play contest for 1954.

This book of plays mentioned above is prepared each year for the drama directors in the ward and stake Mutuals, and plays included are presented throughout the Church. Of recent years more and more original plays have been included.

Rules of entry for the contest, which closes November 15, 1954, are simple. Each entry must be accompanied by a letter from the playwright containing the following: (a) name and address of playwright; (b) title of manuscript; (c) a statement that the manuscript is original and submitted for entry in the contest and that it has not been published; (d) if based on a currently copyright work there must be attached to this story form a written statement from the copyright owner for the release for dramatization and production. The name of the author must not be included on the manuscript itself.

A folder with the complete details of the contest is available upon request. All plays entered must be offered to the drama committee for publication in the MIA Book of Plays for 1955-56 on terms to be arranged between the author and publishers.

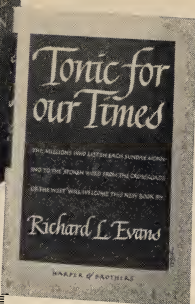
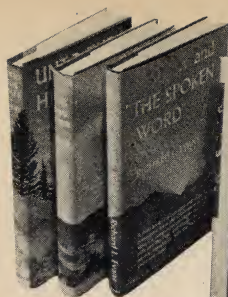
Manuscripts and letters should be addressed to: MIA Original Play Contest, Drama Committee, 40 North Main, Salt Lake City 1, Utah.

WAYFARERS' SONNET

By Mabel Tuttle Craig

THE caravan of life moves surely on
And humped upon our camels, we keep stride
Afraid of desert darkness and its dawn,
Afraid to break the pattern of the ride.
But if we find the courage now to leave
And make our own footprints upon the sand,
Those who ride on will never care nor grieve
No more than they could ever understand
That we have reached a parting of the ways
Where earthly pursuits end and heaven starts,
Where we have made a choice for all our days;
Our hands are bleeding now, but not our hearts.
And in this lonely place no shadows lurk,
For we shall be about our Father's work!

THE IMPROVEMENT ERA



Tonic For Our Times

Richard L. Evans

For a jaded and distraught world, these writings are genuine spiritual refreshment. Each "sermonette" calls us away from superficialities and self-deceiving platitudes and practices to the living practicality of the timeless truths.

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6.

The Holy Ghost

Oscar W. McConkie

Here in one handy volume are the various sources of authority on the Holy Ghost, his personage and power, his attributes, and his relation to the Father and the Son. A vital subject clearly presented.

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10.

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This book will stimulate even further interest in the Bible. Fifty vital questions are answered here by 800 important and familiar Bible quotations.

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12.

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This book, compiled under the direction of the Presiding Bishopric, will give young people of the Church an active interest in the heroic deeds and daring accomplishments of their pioneer forefathers who settled and subdued the Western deserts.

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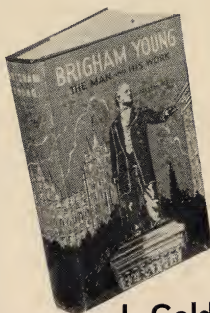
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Here is the intimate life story of the great Mormon colonizer and leader, with special stress on President Young's teachings from his letters and sermons.

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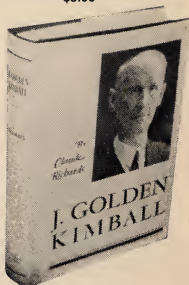
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J. Golden Kimball

Claude Richards

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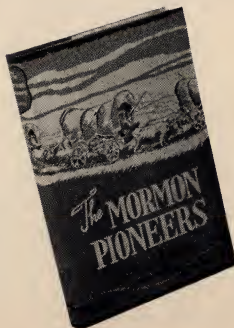
8.

The Mormon Pioneers

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

April 1954

18 ELDER John Longden, Assistant to the Council of the Twelve, dedicated an addition to the chapel of the Grand Junction (Colorado) Branch, Western States Mission.

19 ELDER John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Paradox (Colorado) Branch, Western States Mission.

24 It was announced that President J. Reuben Clark, Jr., with over twenty-one years of service, has been a member of the First Presidency longer than anyone in this dispensation. The previous record, twenty-one years and seven days, was held by President Joseph F. Smith. President Clark, like President Smith, has served as counselor to three Church presidents.

The Los Angeles Temple baptismal font went on exhibition for two days at the sculptor's studios in southeastern Salt Lake City before it was sent east for casting in bronze.

25 PRESIDENT David O. McKay dedicated the chapel of the Madison (Wisconsin) Branch, Northern States Mission.

Elder Barry P. Knudsen sustained as president of the San Diego (California) Stake, with Elders Daniel Kristjanson and Kenneth Teeple Calder as counselors. The new presidency succeeds President Wallace W. Johnson and his counselors, Elders Lawrence R. Crandall and Emery W. Willardson.

30 ELDER John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Torrington (Wyoming) Branch, Western States Mission.

May 1954

1 A NEW program, designed to facilitate record keeping in temple work, was announced. Henceforth the temple "heir" will be dropped, and the name of a family representative inserted on records going to the temple. Also new files will be established in the temples for the issuing of names for ordinance purposes.

2 PRESIDENT David O. McKay dedicated the chapel of the Cleveland (Ohio) Branch, Great Lakes Mission.

Elder John Longden, Assistant to the

Council of the Twelve dedicated the chapel of the Rifle (Colorado) Branch, Western States Mission.

Elder Glenn E. Nielson sustained as president of Big Horn (Wyoming) Stake, with Elders Reynold H. Peterson and Miles Briggs Hartson sustained as counselors. They succeed President Frank H. Brown and his counselors, Elders William M. Stevens and Merrill B. Tew.

4 PLANS were formulated for the renewal of guide and missionary service at Salt Lake City's Welfare Square during the coming tourist season. It will be under the direction this summer, again, of Elder Paul F. Royall.

9 PRESIDENT Stephen L. Richards of the First Presidency dedicated the chapel of the Orangeville Ward, Emery (Utah) Stake.

Mothers were honored in special programs in the Sunday Schools of the Church.

11 ELDER Hugh B. Brown, Assistant to the Council of the Twelve, dedicated the chapel of the Cedar Rapids (Iowa) Branch, Northern States Mission.

12 ELDER Hugh B. Brown, Assistant to the Council of the Twelve, dedicated the chapel of the Galesburg (Illinois) Branch, Northern States Mission.

14 THE annual two-day all-Church volleyball tournament opened in Salt Lake City. Twenty-four teams were entered in the playoffs.

Elder Hugh B. Brown, Assistant to the Council of the Twelve, dedicated the chapel of the Champaign (Illinois) Branch, Northern States Mission.

15 MANY wards held outings for their boys in commemoration of the 125th anniversary of the restoration of the Aaronic Priesthood.

Clearfield First Ward, North Davis (Utah) Stake won the all-Church volleyball tournament by defeating Mesa First Ward, Maricopa (Arizona) Stake. Ogden Forty-second Ward, Lorin Farr (Utah) Stake, won the consolation title, and Fairview South Ward, North Sanpete (Utah) Stake was awarded the sportsmanship trophy.

16 PRESIDENT Oscar A. Kirkham of the First Council of the Seventy dedicated the chapel of the Rochester (Minnesota) Branch, North Central States Mission. The building will also serve as a Bureau of Information.

Sunday evening services throughout the Church commemorated the restoration of the Aaronic Priesthood.

19 ELDER Hugh B. Brown, Assistant to the Council of the Twelve, dedicated the chapel of the Lyndhurst (Wisconsin) Branch, Northern States Mission.

21 ELDER Adam S. Bennion was the commencement speaker for the graduating class of the College of Southern Utah, Cedar City.

22 IT WAS announced that Belle S. Spafford, general president of the Relief Society, and Marba C. Josephson of the YWMA general board would leave soon for Europe to represent these organizations at the tri-annual international conference of thirty-four National Councils of Women in Helsinki, Finland. Both sisters plan to travel extensively in Europe.

23 ELDER Harold B. Lee of the Council of the Twelve dedicated the chapel of the Paradise Ward, Hyrum (Utah) Stake.

Elder Hugh B. Brown, Assistant to the Council of the Twelve, dedicated the chapel of the Tri-Cities Branch at Rock Island, Illinois, in the Northern States Mission.

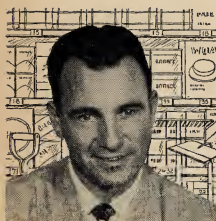
24 PRESIDENT David O. McKay delivered the commencement day address to the graduates of Ricks College, Rexburg, Idaho.

26 IN APPROPRIATE dedicatory ceremonies the physical science building at Brigham Young University was named the "Carl F. Eyring Physical Science Center" by President David O. McKay. Dr. Eyring, nationally known physicist, was dean of the BYU College of Arts and Sciences at the time of his death in 1951. Also, thirteen sections of the building were named for other scientist members of the Church. Parts of the building will henceforth be known as Orson Pratt Astronomical Observatory, John A. Widtsoe Lecture Hall, Charles E. Maw Organic Laboratories,

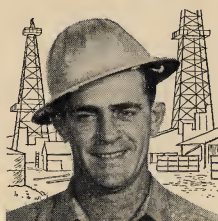
(Continued on page 322)

THE IMPROVEMENT ERA

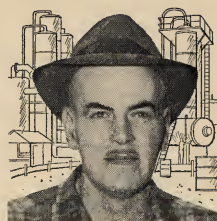
Who gets the money Standard takes in?



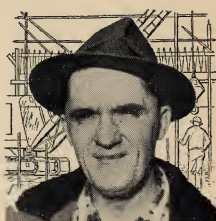
Goods and services — cost us \$324,743,000. This was spent with thousands of firms, large and small in hundreds of cities.



Crude oil was a big item. To supplement our own large production we bought \$135,600,000 worth from crude oil producers.



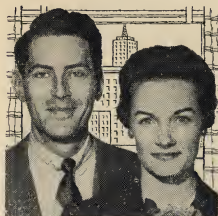
Wear and tear, depreciation and maintenance amounted to \$157,834,000. Millions went to workmen and material firms.



New construction, such as improved refinery facilities, to supply you with more and better products, added up to \$145,000,000.



Exploration to replace oil our customers use is costly. Our stepped-up search to find new oil reserves cost us \$79,000,000 in 1953.



Employees' wages for time worked took \$163,947,000 of our income. Another \$43,000,000 went for employee benefits.



Taxes paid by Standard to U. S., states, counties, cities came to \$106,300,000 — enough to buy plenty of schools, bridges, etc.



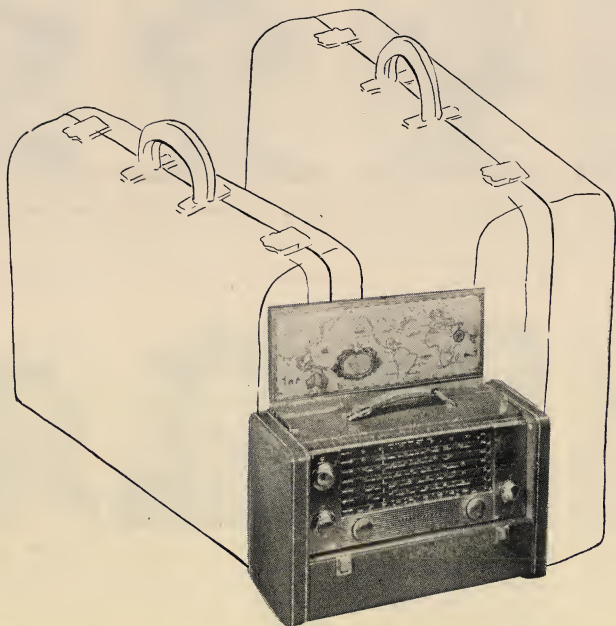
112,000 shareholders' profits came from what was left—\$86,020,000 or about 5½¢ for each dollar's worth of Company stock.



Your picture belongs here, too. Because most of the \$1,156,757,000 Standard Oil Company of California took in last year ended up with you—the public. Whether one of the hundreds of millions of dollars worth of checks Standard wrote last year was sent to you, or spent with you, or helped make possible better gasoline and oil for your car, you and practically everyone else in the West benefited. Thousands of merchants and professional people in hundreds of towns profited from the pay checks Standard Oilers spent. Our tax payments helped finance schools for your children, parks for vacationers, and bridges for motorists. Carpenters, steelmen, lumberjacks benefited from the facilities we built and the maintenance work we did. It all fits together: 1953 was a good year for Standard because so many of you thought our products well made and worth buying. And by making it a good year for us, you made it a good year for many others.

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AFFINITY

by Grace Barker Wilson

The hearts of desert men will always know
The wide gray stretch of buttes and sandy waste;
The sound of night winds moaning as they go
About old ruins, or rush by in haste
To overtake the dawn; the close hung stars
Above the dark, in their retreat to points
Of twinkling light against the sky. No scars
Of ages there appear, as night anoints
With a vast calm. On rare occasions when
The quick rains fall, the desert springs to bloom
In brilliant cactus hues, and sage again
Gives out its tangy odor. Elbow room
Enough is there, unhampered to unroll
The pull of dim horizons on the soul.

—Photograph by Hal Rumel





THE SHINING VALLEY

By LeRoy Burke Meagher

THE mountain witnessed the moment when they entered the stream and followed their wagons over sage-gray foothills into white salt heat. The pines and the distant lake were still as ground was dedicated, and the first who came began their work according to his words:

*Open the waiting desert with your plows,
drop the seeds carried westward from Nauvoo,
and water of snows will purify the soil;
Let your homes quicken this shining valley
and build this earth into your land
that your temples may rise from its unquarried granite.*

THE BROOK SINGS AGAIN

By Wendell B. Hammond

OH, world that once so gentle was and sure,
Oh, joyous song of brook with meaning pure,
Oh, tree which, holding fast to earth's sweet face,
Did from the heavens bring sustaining grace.

Are these your mere memories of the best,
But altered legends of the rest?

Yet those who'd listened long and heeded well
Discerned with surety what brook did tell;
That rock shaped the words that brook did say,
But what knew their sons of that wondrous lay?

At last there were few who could agree
As to song—or worth of brook or tree.

Then far later one was moved to search,
to find
At higher brook a rock of selfsame kind;
And found it was by toil and tears and grace,
Hewn as the first from the same primal base;
And touching close, a sapling, green and fair,
From seed of tree by someone planted there.

Sings again the brook by rock and tree
In a world made gentle as should be.

DESERT DEED

By Bertha R. Hudelson

THOUGHTLESS fingers of the glittering sun
Brush each flowering thing with golden blooms
And make no promise when the day is done
To ease fatigue and thirst of the bright blooms.

But a kind wind will pause in its gay race
Beside a pool in shade of butte or tree
To gather coolness for each drooping face
And lave the aching petals tenderly.

DISTANT MOUNTAINS

By Thelma Ireland

THE white-haired, queenly mountain peaks,
When day grows older, colder,
Throw blue, cloud-shadow velvet stoles
Around each bony shoulder.

MY FLAG

By Gladys Hesser Burnham

SWELLING with a pride that's near to bursting
My heart and soul rejoice with freedom's song,
Pacons of joy arise, and there's an aching
As Old Glory swells, unfurls, and ripples strong
Defiance to the weak; and sorely thirsting
People everywhere can hope at length,
Though eyes are blurred with tears of wistful longing.
As proud and free she waves in freedom's strength.

MILLPOND

By Eloise Wade Hackett

THE name brings back to memory
A pond so calm and still
It seemed a giant looking glass
Reflecting the old mill.

I photographed the mill one day;
The print defies detection,
So flawless is the image there—
Which mill and which reflection.

Through life it takes a watchful eye
To tell the false from true.
Much more the ear must be alert
When conscience gives the clue.

FAITH OF OUR PIONEER MOTHERS

By Mabel Law Atkinson

How could you do it, Granny—leave your home
And ease and beauty, and across the loam
Of deserts, push a handcart all the way?
"The voice of truth, my child, we must obey
And follow where it leads. It was not hard,
For I had John, and we both loved the Lord—
John was your grandpa—and beneath my heart,
The miracle of life . . . Joy can impart
A song to sun-cracked lips; ease weary feet."
(Old eyes illumed, were reminiscent-sweet.)
"We saw the light ahead that does not fail."
"Surely you faltered, Granny, on the trail
When Grandpa died?" I paused. She smiled and said,
"My dear, God walked beside me in his stead."

PIONEER MOTHER

By Janet Moore

BESIDE her man on the wagon seat,
Lulling her babe through fevered pain,
She staunchly faced the alien land
Across far miles of windswept plain.

But with the ax, the plow, the seed,
Implements of provident ways,
She'd hidden away some cherished bits
Of hoarded beauty for lonely days:

A moss-rose shoot in dampened earth;
A Tennyson, bright-edged with gold;
Her wedding spoons of silver coin—
Treasure for heart and hand to hold.

While they strove to conquer, tame
This hostile land, with vague misgiving,
Their children should know like a gentle touch
These token fragments of gracious living.

THE ADVENTURERS

By Elaine V. Emans

I NEVER knew if he were glad of life
Until I saw him running in the rain
With his two children—hurrying to his wife
And home and suppertime. And it was plain
That living was a simple thing, and good,
To him who held a little hand of each
Small figure in its bright raincoat and hood,
Trying to make its shorter striding reach
Its father's, knowing well it could not do it.
For, as they made their way between the puddles,
He ran with them not as a man who huddles
In rain, but loved it, and by this I knew it:
When halfway down the street all three began
To laugh about the weather, as they ran!

LEAPING FAUNS

By Jessica Lewis

A BALLERINA's sylphid lit
enchant's Apollo's eye
When she glissades and pirouettes
in tutus tulle to fly.

Her fluttering toes in entreaties
are petals in the wind
She wafts on paths of thistledown
when she's adagio-spinned!

Scheherazade Nijinsky dreamed,
Pavlova, Dying Swans
now both engraved on Venus
are deathless leaping fauns!

DESERT NOTE

By Georgia Moore Eberling

THE gaunt pink cliffs burn redly in the heat,
The pale, hot sand is like a flaming sheet
Of molten metal, where the deserts meet.

The writhing Joshua trees fling tortured arms,
The cactus brandishes sharp, twin-edged daggers,
The hawk and eagle chant their strident psalms,
And everywhere the thirsty mesquite staggers.

But someone lived here once; a doorstep stands,
Its worn treads almost buried by the sands,
Mute evidence of someone's busy hands.

THE IMPROVEMENT ERA



Love and Hope As Antidotes to Hate

by President David O. McKay

"Let not your heart be troubled: ye believe in God, believe also in me." (John 14:1.)

SUCH were the words given by Jesus to his Apostles just at the conclusion of the Last Supper.

If he could offer such consolation on that solemn occasion, facing betrayal and death as he was, I am sure that he would say the same to the people today, many of whom feel discouraged and distressed. Absolute faith in Christ will drive out fear and will alleviate sorrow. We have a beautiful hymn written by Sister Emily H. Woodmansee, that expresses that thought:

"When dark and drear the skies appear,
And doubt and dread would thee enthral,
Look up, nor fear, the day is near,
And Providence is over all."

It is true the world is passing through a period of transition, of sorrow, and, to many, of despair. And now as never before we should put our trust in God, "stand fast in the faith, quit you like men, be strong." (I Cor. 16:13.)

Notwithstanding the topsy-turviness of the world generally, I would bring a word of encouragement, a note of cheer, a message of hope and faith. I say this first because I have faith in the overruling power of Providence. Man, through his littleness, through his rejection of the gospel, his selfishness and weakness, brings contention and strife upon himself. But a wise Father will work out of men's mistakes and blunders greater blessings than they might have obtained with their own wisest foresight.

I do not believe in the advocacy of discouragement and gloom; better, the gospel of hope. Remember, the Church of Jesus Christ is established nevermore to be thrown down or given to another people. The gospel has not yet been preached to every nation, kindred, tongue, and people, and

I am sure that the Lord will open up the way for the consummation of his purposes.

There are many things as a Church for which we should be grateful and hopeful. Conditions were never more favorable or more promising in the Church than today. There are many facts we might mention that would justify our souls being lifted, our hearts encouraged, and our hopes brightened. Our plain duty is to move forward with a determination to do what the Lord requires of us, "to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:8.)

Absolute trust in the Lord will awaken a desire, at least, to try to live in accordance with Christ's teachings, chief of which is to love, not hate one another. Now, as perhaps never before, all men, and especially Latter-day Saints, should preach and practise the gospel of love, and decry as well as deplore manifestations of ill will and hate.

"... he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (I John 2:11.)

In answer to a lawyer's question, which is the great commandment in the law, Jesus answered in one word, "Love," and then he specifically stated whom we should love; first, the Lord "with all thy heart, and with all thy soul, . . . and with all thy mind"; and, second, "thy neighbour as thyself." (See Matt. 22:37-39.)

The opposite of love is hate. As Christ is the personification of love, so Satan is the embodiment of hate. Hate is cruel and vicious. Even when unexpressed and smoldering, it consumes the individual as surely as when it bursts into flame. Hate feeds on envy. It prompts and justifies unrighteous conquest; it looks for weaknesses in others; lives in the realm of iniquity and feeds on falsehood and slander; it injures the hater

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The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

even more than the hated. It "is of all things the mightiest divider, nay, is division itself."

There are things in the world which we may and should despise, but we can condemn evil without hating men. We should develop an aversion for the things which we ourselves can and should resist or overcome and for the things which Christ hated. We must have an aversion for the works of the flesh as enumerated by Paul, among which are adultery, fornication, uncleanness, lasciviousness, hatred, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; "of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:21.)

When the rich young ruler asked Jesus, "What great thing may I do to obtain eternal life?" the Master called his attention not to any one great thing, but to several specific commandments. So there may not be any great act we may do to eradicate hate, war, and suffering in the world; but there are many little but very important duties within our power and province to accomplish. This is a time when men and women should curb their tempers, and when prompted to condemn others, to hold their tongues.

I know of no better way to bring about harmony

in the home, in the neighborhood, in organizations, peace in our country and in the world than for every man and woman first to eliminate from his or her heart the enemies of harmony and peace such as hatred, selfishness, greed, animosity, and envy.

"And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" (Luke 6:41.)

Pertinent to this thought, Charles Wagner, author of *The Simple Life*, makes this comment:

"Each person's base of operations is the field of his immediate duty, neglect this field, and all you undertake at a distance is compromised. First, then, be of your own country, your own city, your own home, your own church, your own workshop; then if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very bad reasons to arrive at reversing it."

"Let not your heart be troubled: ye believe in God. . . ." (John 14:1.) Believe also in the gospel of Jesus Christ—a belief such as the Savior had in mind on that solemn occasion will express itself in action.

May increased faith and trust in the Lord and in the gospel of Jesus Christ supplant the spirit of contention and hate now so rampant.

The Coming of Another Commencement

Richard L. Evans

THE coming of another commencement calls to mind the passing of another year so swiftly and so soon—and suggests once more to all of us that we ought to start early to do what we ought to be doing. A student cannot always so soon decide what he may wish to do for all the rest of his life, but even if he hasn't decided on a final pursuit, he can always have some good goal in sight and be preparing himself for something sound and solid. No road leads nowhere, and no beginning goes nowhere. And just because we haven't yet decided what we want to be, is no reason why we should act as if we weren't going to be anything! In other words, we ought to be on our way. Another thought that comes at commencement is this: that no one, young or old, should ever leave learning behind. No matter what classes we complete, no matter what degrees we acquire, no matter what school doors we walk out of, no matter what occupations we walk into, we should always keep an earnest and active interest in the world we live in, in the people we live with and in all the best of what is now known and in what will yet be discovered and revealed and made known. The world is not static. Processes are constantly improved. Discovery is ever adding and re-

vealing heretofore unknown knowledge, and anyone who, leaving school, leaves also learning behind, will find himself farther and farther behind—for the destiny of man is limitless and everlasting. "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."¹ And the more a man learns of truth, the better prepared he will be here, and the better prepared he will be hereafter—if conceit of learning doesn't lead him into stubborn error and false ways. This brings us to a final comment on commencement: No matter how much we know, no matter what credits we acquire, no matter what courses we complete, what we know is an infinitely small part of what there is to know. Textbooks will change; theories will be set aside; processes will be improved—and we should keep our minds open to truth, free for the search, with humility before Him who gave us life, who reveals all truth, and who keeps creation in its course. Humility is especially becoming at commencement.

¹D. & C. 130:18.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, MAY 23, 1954



Question:

"In our Special Interest class we were discussing Lesson 8, 'If a man die, shall he live again?' When we mentioned that Moroni and Peter and James appeared to Joseph Smith as resurrected beings, a member of the MIA stake board, who was visiting our class, took issue with this, stating that they could not have been resurrected. He based his argument upon the passage in Alma 40:19, which he interpreted as meaning that all who died before the time of Christ, both the wicked and the righteous, without reservation, must be resurrected before any of those who lived after the time of Christ.

"Our adamant visitor still maintained that Alma specifically supports his argument unequivocally. What I want to know is how Alma 40:19, should be interpreted in view of Elder Talmage's explanation concerning the order of the resurrection?"

Answer:

The member of the stake board should read his scriptures more carefully. It is true that Alma in chapter 40, verse 19, did not make his meaning clear and if we deal with that verse only, it is easy to obtain the thought that all who died before the Savior's coming were to come forth at the time of the Savior's resurrection, both the wicked as well as the righteous. Verse 20, however, makes it plain that Alma did not intend to say that all the dead were to come forth at that time, and he therefore modified his first remark and said it was his "opinion" that the souls and the bodies are reunited "of the righteous," at the resurrection of Christ, and his ascension into heaven. It is evident Alma's understanding of the extent of the resurrection at the time the Savior came forth from the dead was limited, therefore he stated only his opinion.

The Prophet Abinadi, when before King Noah and his priests, made this matter very clear in speaking of this first resurrection in the following words:

"And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection.

"They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death.

"And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having

salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord.

"And little children also have eternal life.

"But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection." (Mosiah 15:22-26.)

This is in perfect harmony with the testimony of Matthew:

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of their graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

We are informed by the Savior, when he visited the Nephites, that it was the Saints only who were raised from the dead, following his resurrection. (See 3 Nephi 23:9-10.)

We know definitely that David, king of Israel, did not come forth from the grave in this first resurrection because of the sins which he committed. Peter in his discourse on the day of Pentecost gave us that information as follows:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." (Acts 2:29.)

This is confirmed by the Prophet Joseph Smith when in a discourse he said: "Even David must wait for those times of refreshing, before he can come forth and his sins be blotted out. For Peter, speaking of him says: 'David hath not yet ascended into heaven, and his sepulchre is with us unto this day.' His remains were then in the tomb. Now, we read that many bodies of the saints arose at Christ's resurrection, probably all the saints, but it seems that David did not. Why? Because he had been a murderer." (*Teachings of the Prophet Joseph Smith*, p. 188.)

The Prophet also declared that Moroni came to him a resurrected personage, (*ibid.*, page 119) so also John the Baptist, Peter, and James were resurrected beings when they came and bestowed upon the Prophet and Oliver Cowdery the Aaronic Priesthood and the Melchizedek Priesthood.

Joseph Fielding Smith



Brother Antoine R. and Sister Vilate Ellen Romney Ivins as they were leaving Hawaii in June 1931.

Antoine Ridgeway Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

by Florence Ivins Hyde

I SHOULD like to write of my brother as I remember him in our youth and as I know him now.

It is a proverbial fact that a man's attitude toward life is largely determined by the experiences of his childhood and youth. This platitude is borne out in the character of Antoine Ridgeway Ivins. He has had a rich and varied experience. He has known life in a small town, life on the farm, with its breeding of fine horses and cattle, life in the universities of Mexico, Michigan, and Utah (from which he was graduated), life as a manager of groups of foreign workers, and, most valuable of all, years of service in his Church, all of which has made him a man of understanding and sympathy with the problems of others.

Antoine was born May 11, 1881 in St. George, Utah, the eldest son of Anthony Woodward Ivins and Elizabeth Ashby Snow, into a family of nine children, four boys and five girls, the eldest son having died in infancy. On his father's side his ancestors were Quakers ("Friends")—one of the most genuinely good, friendly, and peaceful groups of people in the world. On his mother's side his ancestors were of old New England stock. His grandfather, Erastus Snow, on one of his first missions, was a companion of Israel Ivins, who later became Antoine's paternal grandfather, little knowing that in future years their families would be united by the marriage of their children. From the Quaker side of the family comes a letter which our father took much pleasure in reading to us, and which must have had some influence on Antoine



Anthony W. Ivins, Antoine's father.



Elizabeth Ashby Snow Ivins, Antoine's mother.



Antoine R. Ivins as a student at the School of Jurisprudence in Mexico City.



Brother Ivins at the time he entered the University of Utah.



The Ivins family in 1917. Antoine is standing in back of his father.

ANTOINE R. IVINS

By Richard L. Evans

OF THE COUNCIL OF THE TWELVE

FOR SOME sixteen years I have enjoyed the association of Antoine R. Ivins, weekly, sometimes almost daily, and have partaken of his friendly kindness in many circumstances and situations.

No one ever rushes Antoine into a hasty decision. Always he has a judicial attitude, with the wisdom of deliberation. Always he is pleading for understanding; always he seems to see that there may be two sides to a subject. There is no unkindness in his makeup, and no quick condemnation. He is just and merciful and generous. He does his own thinking; he speaks courageously and forthrightly what he feels should be spoken—and then “holds his peace.”

Brother Ivins has an unusual repertoire of appropriate stories and experiences that make him good traveling company. And while he has a rich sense of humor, it is never of the cutting kind. He loves life and lives it well and enjoys many good things. He has a very warm human heart, an analytical mind, an understanding spirit, and a firm faith. It is good to be in his gracious, gentlemanly and kindly company.

in forming his habits of thrift, industry, and honesty, and which I should like to quote, for it is a classic of its kind.

To Isaac Shreve from his beloved Father. Alexandria, 29th, the 5th Month, 1794.

Dear Son Isaac:

There is now going from under the care of thy loving father, whose eyes have been ever watchful for thy good, into the wide world. Thee will be now under the care of Captain Very, who will advise thee for thy good and I would wish thee to be advised by him. I have thought it most for thy good for thee to go to Salem to learn the trade of a tanner. If Captain Very can get thee a place to suit, I would advise thee to stay; if not, come home by the first opportunity that offers.

As thee will be among strangers, take good care how thee forms acquaintance. Let them be Friends if possible, and steady, sober lads, older than thyself, and the fewer, the better. A young man's happiness both in this world and that which is to come, in a great measure depends upon the connections he forms when young.

Keep steady to meeting and to plainness both in speech and apparel and the God that made us will protect thee from all harm. Above all things, be true to thy trust and defraud no man though the thing may be small. But do unto men as thee would that they should do unto thee and by so doing, thee will gain the esteem of all good men and thy master and come up in the world a useful member of society. Thee will have peace in thy own mind which cannot be taken away but by action which I hope thee will not be guilty of.

I now recommend thee to that God that has protected me from my youth until this time (my father having died when I was about four years old) and I am sure he is the same heavenly Father that ever he was and will remain to protect and preserve all those that love and fear him. From thy loving father.

/Signed/ Benj. Shreve

N.B. Take care of the little money thee has for thee will find that to be a friend where all others have forsaken thee. I shall furnish thee with small matters of money according as I hear of thy behavior. Often read this advice and endeavor to follow it.

From his childhood Antoine was very close to his father. Being the only boy in the family for several years, he traveled with him whenever it was possible. (We were never allowed to miss school except for sickness.) On these trips made by team and buckboard or by saddle horse and pack horse, Antoine and Father often managed to take a day to fish or hunt. Let me quote what Antoine says of this period.

It was my happy lot to travel many miles with him, eating food which he prepared, cuddling close to him at night under Navajo blankets, while I blinked back at the stars and listened to the howling coyotes. Those are the days I shall never forget and would not if it were possible. They are among the most cherished recollections of my life.

Antoine passed through the stage of bows and arrows which Father taught him to make; then became old enough and responsible enough to use a gun, a sixteen-gauge Parker, then a twelve-gauge Daly with a 40-70 rifle underneath, and finally a Winchester. It was on these trips that he received his first lessons in Spanish from Father who had previously filled two missions in Old Mexico.

When Antoine was about fifteen years of age the family was figurative-

(Continued on following page)

Antoine R. Ivins

(Continued from preceding page)

ly lifted out of the town of St. George, Utah, and transplanted into a small town in a foreign country—the town of Colonia Juarez, Chihuahua, Mexico, where our father had been made president of the Mexican Colonization and Agricultural Company, and the first president of the Juarez Stake. This was an immense change in Antoine's young life. Taken away from his school and his boyhood friends, he was required to make a real social adjustment, but our life in Mexico was a wholesome and a happy experience. The Church was our life. It furnished our social activities, but most of all, it laid the foundation for our religious beliefs and our religious habits. Antoine's faith in the efficacy of prayer and his dependence upon it was laid in his childhood. Never a day passed without our family prayer night and morning. In Father's absence Mother carried on. In our town there were no doctors within many miles and in case of sickness the first thought was to pray for and administer to the afflicted one.

During our first year in Mexico, Mother kept a record of the time Father was able to be at home with us. He was at home three months and away nine. It was necessary for him to visit the various colonies, to make routine trips to the governor in Chihuahua City on colony affairs, and to make frequent visits to President Porfirio Diaz in Mexico City. During his absence Antoine was required to take over certain responsibilities. He had to learn to care for the horses and cattle, the garden, to harness the

Brother and sister Antoine R. Ivins in Hawaii.



horses our mother drove on her carriage. He became very versatile. If a harness broke, he fixed it. If a horse lost a shoe, he just put another on. If a door needed repair, he repaired it. To this day when my husband finishes a household job, he says facetiously, "That is done almost as well as Antoine could do it."

Of our life in Mexico Antoine again writes:

As my brothers Grant and Stanley reached the appropriate age when they could travel with Father, each was supplied, as I had been, with a shotgun which he was taught to use correctly, always with

due regard for the safety of all companions of the hunt. Later each received a rifle and the time came when we had four shotguns, four rifles, four saddles, four horses, each suited to its owner. When we set out four strong in quest of "fool hens," quail, ducks, turkeys, or deer, we were a happy family, indeed. Time can never dim these recollections. As I look back over more than a half century that I lived and played under Father's influence, I can think of no unsound counsel and not a single thing about him that I would want to forget.

As time went on Antoine was ready for more education than the local schools could provide. If we were to spend our lives in Mexico the logical



The Ivinses have long been lovers of good horses. Here Sister Vilate Ivins is shown astride Goldie (about 1914).



The Ivins home in St. George.

thing was for him to learn correct and proper Spanish and to know Mexican law. And so he was sent to Mexico City where he entered the School of Jurisprudence. It was during his residence there that the tragic deaths occurred of Elder Abraham Owen Woodruff of the Council of the Twelve and his wife, close friends of our parents. While in the city Antoine lived with the few missionaries who were there at the time, attending meetings with them and meeting the Saints. He was the official representative of the Mexican Colonization and Agricultural Company.

Soon after, having spent thirteen years on this mission, another change came to the family. Father was called to the Apostleship which required a move back to Utah. Here Antoine re-entered the University of Utah from which he was graduated. His record at the "U" was excellent. When I entered as a student a few years later I needed all the credits I could muster in order to matriculate. Juarez Stake Academy was not an accredited school, but I felt I was entitled to credit for my Spanish which the credit committee had not accepted. When I applied to the chairman of the committee with a card bearing my name, he asked, "Are you a sister of Antoine Ivins?" I answered, "Yes," to which he replied, "You shall have your credits."

The next important event in his life was his marriage to Vilate Romney. Vilate had never been accustomed to any kind of country life, but she went uncomplainingly with her husband to manage his father's farm in Enterprise, Utah. It was a tremendous change for her, but she came from solid stock, from men and women who had met problems and solved them successfully. Her father was Orson D. Romney and her mother was Emma Phillips. Her grandfather was the stalwart Bishop George Romney who repeatedly bore a strong testimony concerning his experience of witnessing the event when the mantle of the Prophet Joseph Smith fell upon the shoulders of Brigham Young. Vilate enjoys relating how they experienced real pioneer life and "came up the hard way"; how they first lived in a tent, then in a granary, then they built a home. She made butter, carded wool, from which she made a quilt for her husband's mother. She became a good "horse-back rider" in order that she might

enjoy riding with her husband. She adjusted herself with remarkable aptitude to a difficult situation.

In the spring of 1920 he was appointed to aid in the development of the new Lund Home for Boys in Centerville, Utah, having charge of the Agricultural division of the school. Here they remained a year making some of the most lasting friendships of their lives. While here he was called to manage the Church sugar plantation in the Hawaiian Islands, where they were active in the Church organizations, Vilate doing temple work during their ten years residence. The management of the plantation was a valuable experience. Laborers on the project were men of different nationalities; viz., Hawaiian, Spanish, Portuguese, Filipino, Samoan, Chinese, Japanese, and Porto Rican. It required tact and judgment to handle such a conglomerate group and maintain peace among them.

After the October 1931 general conference Antoine was set apart in his present position in the Quorum of the Seventy, having assumed the presidency of the Mexican Mission the previous August. In this new position commercial life was forgotten. It was a complete change in his life and in his plans for a rural home where he could breed fine horses and cattle. He immediately devoted himself, to the best of his ability, to the council to which he had been called, and to the Mexican Mission. From the mission home in Los Angeles they presided for three years, visiting all

the branches, even those in Mexico.

In the mission field their sole purpose was to help the missionaries successfully carry the gospel to the world, at the same time guarding carefully the health of the boys and girls under their care.

Since his release from this mission, he has spent his time in the work of the Quorum of the Seventy. Antoine speaks and writes Spanish well and has spent many arduous months in translating books and pamphlets from English into Spanish for use in the mission field, all of which has absorbed most of his time. With Eduardo Balderas he has translated the temple ceremony into Spanish. For several years he acted as treasurer for the Great Salt Lake Council of Boy Scouts. He is at present on the board of directors of the Hotel Utah and the Layton Sugar Company.

Antoine and Vilate have a most productive family life. He had a rich home life himself, with a deep appreciation of his parents and brothers and sisters. He had an affectionate pride in his mother. He once wrote on her birthday: "You are the beloved idol of your family, and justly so, for as I look back I can think of no single thing in your life that we could not emulate and be proud to do so."

At home they practically keep open house for their families. It is no apparent hardship for Vilate to prepare dinner for twenty or thirty of them. The physical labors she never mentions. We spend many happy family gatherings at their home. Their nieces and nephews have been taken in as their own. Antoine and Vilate are always there when help is needed. Their satisfaction comes from seeing us enjoy ourselves.

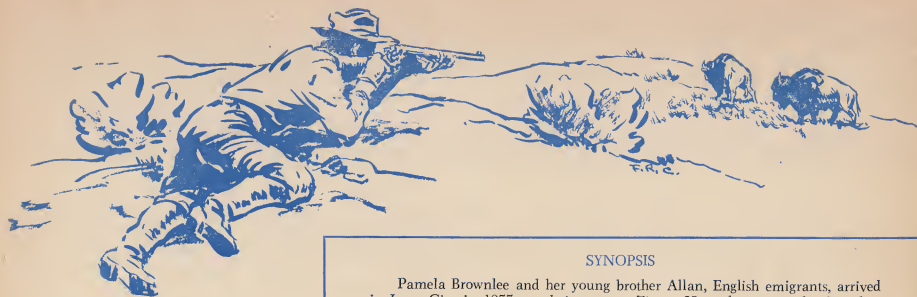
Antoine Ivins is an inveterate reader, with the ability to recognize the vital parts of a book or article. He has always been a man of unquestioned honesty and integrity. He is completely loyal to the Church and its teachings. In his sincere manner he is constantly trying to impress upon his family and their associates what adherence to the principles of the gospel will mean to them and the advantages he knows will come from Church participation. It has been his life and his constant hope is that it will also be their life.

I should like to end this short sketch with a paragraph from a letter written by our father to one of his daughters because I feel Antoine has



Young Antoine and his sister Anna.

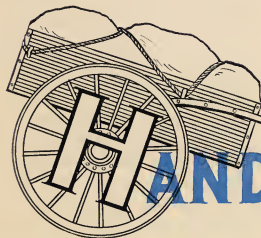
(Continued on page 521)



SYNOPSIS

Pamela Brownlee and her young brother Allan, English emigrants, arrived in Iowa City in 1855 on their way to Zion. Here they meet the Saunders family and the Weilers, long-time members of the Church. Pamela is particularly attracted to David Weiler. Iowa City is the outfitting post for the Saints in their trek west. David and his family join an early company, but Pamela and Allan wait for their parents who, having joined the Church, have immigrated. The Brownlee family leave with one of the last handcart companies and early in September, hundreds of miles from their valley destination, the weather turns unseasonably cold and in the weeks that follow, grow progressively worse. As the previous chapter closed, a herd of buffalo was sighted—meat that would replenish depleted provisions for the company.

AWAY galloped the boys—Allan, Denton, and Colleen Branton's son, Bill. They followed hollows that wound snake-like among the hills. Riding around a sharp curve, they saw two buffaloes. Lying flat, they took aim and fired.



HANDCARTS WESTWARD

by Helen Kimball Orgill

PART 5

"Get him, Denton?"

"Sure as Christmas; through the leg, the upper part!"

Panic-stricken, the frightened beast ran. In headlong pursuit, the young hunters dived down declivities and climbed hills. At last the young trappers headed off the enormous animal. The tired, happy boys rode into camp, huge pieces of the meat hanging from their saddles. They were greeted with cries of joy, and soon a feast was being prepared.

The camp kept extremely busy. There were always wheels to be greased and reset, and extra wood to gather. The stop had provided a good opportunity for the women to do the washing. Water had been heated on fires near the river and the clothes scrubbed clean. Giving their families a reasonable amount of meat, the mothers cut the rest up to be dried or "jerked."

Brightly colored butterflies, gray owls, strangely formed beetles, and green and black checkered snakes were

the only wild life seen these days, with the exception of the prairie wolves which drove off the cattle. The vigilance of the guards had to be increased. It was chilly now for the night guard. The sun would peep out in the morning and weakly glide across the sky and save its strength for the evening.

"Never have I seen such sunsets," Pamela observed in subdued tones.

Strangely still were the days, except for the marching feet and creaking wheels. There was an effort made to pick up speed. Life for the men and larger boys became increasingly more difficult as they had to go back and aid the laggards. Sometimes they had to go back as far as the Martin Company.

Captain Willie did little talking these days. When he did speak, his words held a tender yearning for their welfare, those whom he had led this far. The company all knew of the fine work he had done during his recent mission, and they felt

proud to be among those under him. They had come upon an arm of the Platte, between high bluffs, a cozy camping place under an old spreading cottonwood tree. With the supper work over, the captain seemed in an expansive mood. He began, "We are now starting into the Rockies. Extreme hazards lie ahead. I need not remind you that our shield and armor against heavy odds is our faith and trust in God. We have seen and probably will see again wagon trains destroyed by the Indians. It is uncanny the way they have left us alone except to run off our stock. No company on the trail has been better treated by them. We know the timorous manner in which the average person views them and this manner exposes them to the mercy of the savages, a mercy which is seldom shown. With our fervid night and morning prayers, we become engendered with faith and trust, which they take to be bravery. It is no secret that our deepest concern is not

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the Indians, but the weather. But let us not worry. Now is the time to rest. And tomorrow, yes, tomorrow our faith will be renewed. Our faith and trust in the God of our fathers will carry us through another day and to another night's camping place."

His listeners sat quietly, trying to calm the fearful thoughts that would come. "I think this is the nicest place we have camped in yet," Pamela cheerfully declared. Several glanced around at the pleasant surroundings. Through the branches of the trees the sun in glowing orange and yellow was sinking behind the peaks of the Black Hills. The bosom of the river was suffused in the same fiery hue.

With preparations for bed, there was the usual murmur of many voices, which quieted down in conformity with their daily routine. Pamela lay between her blankets, listening to the breathing of human beings and animals. The night guard prowled by. It was Reggie Grey, she could tell by his slight limp. She felt ready for

slumber when a perverse disturbance ran through the camp.

Reggie was arousing Captain Willie. "Some of the Indians who hung around all day have run off the milk cows!"

Cries of alarm from the women were accompanied by growls of determined rage from the men. Pamela knew that there would be no sleep for her until the return of the men who had hurriedly dressed, seized rifles, and sped into the darkness.

For some must push and some must pull,
As we go marching up the hill
As merrily on our way we go,
Until we reach the Valley Of!

The children were gaily singing the theme song of the journey next morning as they climbed a hill. Captain Willie was striding ahead, and the children smiled to hear his voice joining theirs.

Quickening her footsteps, Pamela announced, "I'm going to walk with 'our captain' for a spell." While swinging into step beside him she

smiled, and his kindly face lit up with pleasure.

"You really had affection for the Prophet Joseph, didn't you, Captain?"

Looking deep into her blue eyes, he answered with feeling, "Affection? I loved him more than any living soul. I've sat for two hours and more under the spell of his voice when it seemed like mere moments."

"Did you ever visit the Mansion House?"

"Many times." A dreamy look came into his eyes. "There was always a number of people around the place. I used to think that his wonderful wife Emma was imposed on—they were so hospitable. Nothing was too good for their guests, and many took advantage of it."

"Did you ever notice their children?"

"Yes, lively little tykes, and Joseph was so proud of them."

"What about their playmates? Did you ever see a brown-haired little chap?"

(Continued on following page)

Away galloped the boys—Allan, Denton, and Colleen Branton's son, Bill.



HANDCARTS WESTWARD

(Continued from preceding page)

"Let me see, let me see. Yes, there was one—Dave—Dave they called him. I remember once putting my hand on his head and upturned to me was a fine pair of brown eyes."

"He is waiting for me in Zion, Captain. He's my David!" With brightly shining eyes, Pamela felt the color rising in her cheeks and neck until her face was quite pink. But the captain was not going to tease.

"Don't that beat all! We really have something in common. My sweetheart is also waiting for me—my wife Elizabeth—and our three children."

"My, how did she ever stand it so long—all the years you have been in England?"

"Latter-day Saint women grow to expect these separations, and mine is well-prepared to stand on her own. She is a skilled seamstress and supports herself and our small children."

From sheer exhaustion, Pamela slept soundly this night and was spared the announcement of the guard at midnight, "The bushes are all white. I touched them, and my hand came away wet!"

Only the seventeenth of September and frost! Next morning was more alarming. Dense, gray, and still, the heavens seemed to be hugging the mountains. The sun did not open its eye all day. Though not a breeze stirred, a chill seemed to drive through the air. A desolation of emptiness stretched all around. Weak and ill ones gave way to anxiety and children studied their parents' faces for a ray of hope.

"I thought the animals were growing an extra thickness of fur," one of the men spoke solemnly.

The mothers were the first to rouse themselves to a more determined and vigorous life. The men who had gathered dejectedly in groups took example from their wives. Bracing themselves they went out and shot squirrels, owls, and coyotes for food.

"What are you having for dinner?" inquired Emma Lou.

"Why, we are serving minute pudding," answered Pamela.

"You are? We are having 'lumpy dick.'" It was a joke among the young people, for the two concoctions were one and the same and the general diet these days.

Crossing a stream, the pilgrims came upon a meadow dotted with bushes. Here two rivers joined, and beyond they discovered a small deserted fort, and still farther, crowning an eminence, rose high bastions and perpendicular walls of clay. This was Fort Laramie.

All were anxious to explore the fort. To a group, an army officer explained, "It is built of bricks dried in the sun, with bastions of clay, on the plan of a block house. The corners you see rise fifteen feet in the air."

Captain Willie gave instructions, "Here you will have your horses and oxen shod. The wagons and all that can be salvaged from the handcarts will be mended and renewed. President Richards has purchased buffalo robes, bales of dried beef, and a quantity of flour. Try to get time to relax and enjoy the diversion. Let your young people wander over the fort, and for the time being try to keep in the back of their minds what lies ahead."

The next day was one to be remembered, for the stay at Fort Laramie and for the surprise meeting with Elder Parley P. Pratt and companions who were on their way east on a mission.

Pamela and Emma Lou wandered down the trail to the wood. The sun climbed and made of the river a rippling flood of light.

"This scene is like a celestial song, between barren shores," Pamela breathed impressively.

"A song that beats upon two dark hearts. O Pamela, you are all right. You are going to your David."

That evening they listened to a very fine and powerful discourse on the "gathering" by Elder Pratt.

It seemed but a moment after retiring that Pamela heard the crackling of campfires. She whispered to her mother, "A romantic morning and a day which will bring me nearer to David!" With springing steps she helped with the work and sang as she stirred the pancake dough.

With dispatch the meal was over, and all gathered for devotional exercises, followed by a fond farewell to the well-loved Elder Pratt.

THE company were a few miles out from Fort Laramie. Broken hills, deep hollows, and wide plains spread out from close by to the horizon.

Anxiously the emigrants looked at the captain these days wondering what was in his mind and what the next orders would be. On the 12th of October he said, "The rations will be cut to ten ounces for men, nine for women, and three for children."

Many women with wisdom and foresight had gathered rose berries and dried them along the route. This was to save many a life in the days to come. They camped beside a small stream, and as dusk descended beyond the carts and slender cottonwoods, a wolf began to howl. There were a number of responses from the hills, plains, and distant woods. The following day held a hint of snow.

"It's too early for winter. Why, we have two weeks more of October." Levi Savage seemed to speak with authority. Phineas and tall Seth Garson stood gazing at the skies.

"If the animals were just a little more fleshed up, we wouldn't need to worry so much." The former spoke apprehensively.

"And if we had a few more pounds of flour," his companion added.

"And if we didn't have three hundred miles of mountainous terrain ahead." Captain Smith took his place beside them.

"I don't care what they say, Ma, it does feel like snow," Pamela was fingering the atmosphere.

"Just fall weather, dear. That's what the ones think who have been over the trail before. They seem to think we will have Indian Summer yet."

In fact, Indian Summer was a favorite topic of conversation these days just as if talking about it would bring the desired weather. In the first snowstorm all that could walk toiled hour after hour over a low range of mountains. The plodding humans and beasts moved like wet apparitions. They came to more plains, all the time wading and splashing through slushy snow. Passing gigantic cliffs toward evening, they found themselves winding from side to side of narrow passageways to avoid obstructions.

Thick snow lay in the woods as they entered the land of the Arapahos. At some distance from their chosen campsite, a small block house was discerned. It proved to be a trading post run by Oregon immigrants.

(To be continued)

THE IMPROVEMENT ERA

A Successful BOOK OF REMEMBRANCE *Project*

by Ray L. Jones

PRINCIPAL, SOUTHERN CALIFORNIA SEMINARIES

LAST SPRING the regional board of education, the Church department of education, and the Church genealogical society approved my request to introduce a Book of Remembrance project in the Church history course of study in the Southern California seminaries for 1953-54. The project has met with phenomenal success.

At the conclusion of the project special awards were presented in sacrament meetings throughout the region. Under the direction of the stake genealogical chairman, awards were given to students, and the Books of Remembrance were displayed at the wards.

After receiving approval on the project last spring, Southern California seminary staffs took on the job of distributing fifteen hundred Books of Remembrance covers and thirty thousand genealogical forms. The individual books were assembled by students of the Downey Ward and Grant Ward seminaries of South Los Angeles Stake. As each student registered last fall for the 7 a.m. daily seminary class, he was supplied with a book as part of the registration fee.

A "Teacher's Guide" was prepared and in October seminary teachers met with representatives of stake genealogical organizations and James M. Kirkham of the Church Genealogical Society for special instructions concerning the project.

During a three-week period beginning October 26, fifty-four of the fifty-nine seminary classes in the region studied the project and students were encouraged to complete the following work: portrait pedigree chart, pedigree charts, four family group sheets, personal record, own life story.

Additional activities included the life story of parents, grandparents, and great-grandparents, individual patriarchal blessings, story of life in pictures.

Students who completed the re-

JULY 1954

quired items qualify for a special seminary genealogical award which includes a page for the Book of Remembrance featuring a colored picture of the Los Angeles Temple. The page is signed by the stake president, stake genealogical chairman, and the seminary instructor of the qualifying student.

Approximately one thousand completed books have been submitted since December 7, and each has been checked by genealogical workers.

The response to this project from parents, students, teachers, and genealogical workers has been exceptionally fine. The project has given genealogical work, and therefore temple work, a great boost. One stake genealogical chairman says, "It is the finest thing that ever happened to genealogical work in Southern California. It has done more to stimu-



Donald Wismer, instructor at the Baldwin Park Seminary, Pasadena Stake, inspects Book of Remembrance submitted by one of his students.

late interest in this work than anything ever tried in the past."

This is my testimony concerning the project:

During the months of December and January, I have met with stake and ward genealogical workers from twelve stakes here in Southern California to check over the more than one thousand books which were submitted in this project. In most cases each student's book was checked by a member of his own ward or stake genealogical committee.

Genealogical workers have been thrilled with the general quality of work done by these students. Every stake chairman has received a list of all students in his stake submitting books and in most stakes some follow-up work is planned with these students.

In sacrament services throughout the region the special awards are being presented to students who have met the minimum requirements for the award. These are being handled under the direction of the stake genealogical chairman.

President ElRay L. Christiansen was in Los Angeles for the laying of the cornerstone at the temple and for the dedication of our new Institute of Religion building. While here he was able to see the hundreds of books which were waiting to be checked.

Looking back over the project I would say that it had been exceptionally successful. Students, parents, teachers, and genealogical workers all co-operated wonderfully to make the project succeed. An indication of the interest this has aroused is seen in the report that one photography shop alone has printed more than five thousand pictures for portrait pedigrees for this project and at one time was four to five weeks behind schedule on orders. In addition several student groups have come in on a Saturday to visit the genealogical section of the county library and a number have visited the temple grounds.

Altogether it has been a thrilling experience—one that I hope can be shared with more of our seminary teachers and students in the future.

* * * * *

A similar project is now being used in the Phoenix (Arizona) seminaries of the Church and will also be introduced in a number of the seminaries throughout the Church during the 1954-55 season.

To Help Guide Our Youth—

Do I Understand Myself?

THE YOUTH of today may rightfully feel that they live in a world of trouble and unrest. They have never witnessed "normal" times but have lived through several rapidly changing periods of social, political, and economic unrest—the depression, the greatest of all wars, the period of post-war inflation and readjustment, the undeclared Korean war, and now the period of uncertain "peace" which threatens to explode at any moment into another great world-wide conflict. Is it any wonder, then, that juvenile delinquency is on the increase, that lawlessness and maladjustment among our youth are everywhere in evidence? During such a period of unrest, with its accompanying stress and strain, it is more important than ever that we understand ourselves, that we base our conduct upon the firm foundation of personal strength and fixed goals which can give our lives purpose and direction through the turmoil and confusion that surround us.

What are some of the things we must understand about ourselves in order to obtain this stability and direction? Perhaps the most important insight that we can acquire is the understanding that we act in response to and in an effort to satisfy various needs—physical, social, emotional, and spiritual needs. Whenever they are not satisfied in a healthful and acceptable way, we develop emotional strains and stresses that may result in feelings of inferiority, insecurity, frustration, or unrest, or in hasty and unwise actions. It is important for us, then, to understand ourselves well enough to recognize the problems that may develop from these unmet needs, in order that we may guard against them and avoid the pitfalls of un-

reasoned and unwise surrender to them.

What are these needs? How can they be met? Needs may be classified as physical, social, emotional, and spiritual. Physical needs include such things as food, air, and water, rest, activity, and shelter. For optimum physical health, these must be present in the proper amounts and at proper times. Food, for example, is important, and it is necessary for each individual to have some understanding of his needs in this area of living. Training in this important phase of physical need is available in our schools and through many other sources. Also, as members of the Church, we have the Word of Wisdom as a guide, as well as the many books and articles that have been written by people who are trained in interpreting its significance to us. We would do well to obtain sufficient understanding of our needs in this respect to avoid the problems that arise from improper eating habits and unbalanced diets.

Rest is also an important factor in a person's physical well-being. It is particularly important to young people who are growing rapidly. In this world of hurry and worry we are apt to neglect this factor and to fail to provide ourselves with adequate opportunity for rest and relaxation. Most young people need at least eight hours of sleep each night. Our daily schedules should provide for regularity and for ample time for eating, working, and resting. A young person who is perpetually tired cannot be expected to show an active interest in his studies or other activities. On the other hand, activity and exercise are also important, and poor physical health may result from inactivity. A

by *Dr. Antone K. Romney*
and

Dr. Henry L. Isaksen

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BRIGHAM YOUNG UNIVERSITY

proper balance between work and relaxation must be maintained.

The importance of air to good physical health should not be overlooked. Our bodies need an adequate supply of fresh, clean air. Improper ventilation may result in sluggishness, irritability, and loss of efficiency. Proper shelter is also necessary to avoid the detrimental effects of excessive cold or heat. These and many other factors are important to us in maintaining good physical health. The wise person will understand the physical needs of his body, will recognize the type of behavior which is symptomatic of some unmet physical need, and will learn to adjust his life in such a way that he can meet these physical needs. It is not our intention here to present a full discussion of the health needs of human beings, but only to call to the reader's attention that we have certain physical needs and that we should endeavor to observe the laws of health in order that we may enjoy good physical health. We might ask ourselves these questions: Do we adequately understand our physical needs? Is our attitude toward health wholesome and reasonable? Are we overconcerned by slight hurts, minor cuts, etc? Do we use illness as an excuse or weapon to get what we want? Do we have any unmet physical needs? It is proper that we should be concerned about the proper satisfaction of these physical needs in order that we may have good physical health as a foundation for meeting the social, emotional, and spiritual needs of our lives.

Let us now turn to a consideration of our social and emotional needs. They may be stated in this way: Every person needs to be loved, to be somewhat like his fellow men, and to belong to groups. In order for us to develop socially we must give and receive the love and acceptance of



—Mohlmeier photo

If an individual is to develop socially, he must belong to groups.

our fellow men. We first receive the love of our mothers, fathers, members of our family, members of the community, and friends. Affection which is bestowed upon each of us in varying amounts makes it possible for us to learn to love others, and to develop socially and emotionally in a normal and natural way. If love is held from us, regardless of the reason, our social development is limited, and the inner drives which exist in every normal human being will force us to try in every conceivable way to obtain the affection and love which we must have in order to develop socially.

Another important social need is likeness. In other words, we need to be like our fellow men. If we can-

not be like them, we have to make some adjustments. These social adjustments are often made in an acceptable manner. If we are different, we should be so because we want to be different, and this desire should be based upon a voluntary acceptance of higher principles which make us different by choice. Love and likeness are needs which, if fulfilled, will naturally be combined with a third social need which is that of belonging. If an individual is to develop socially, he must belong to groups. We first belong to the family group, then we belong to the neighborhood group, and then to the school, the church, and other community groups. It is very important that we recognize and have

this need fulfilled. We should belong to groups and should participate socially with groups. Few people are more unfortunate than the individual who lacks social development because of unmet social needs. The individual who is thus confined is truly destitute—one who has no friends, who is ostracized from groups, who does not receive the affection which is sought by all human beings. Love, likeness, and belongingness are needs of human beings which must be met if happiness and social development are to be obtained.

The wise person will recognize the symptoms of unmet social needs. He will do all in his power to provide acceptance and love for himself and for his fellow men. The wise person will do all he can to be identified with good groups and good causes and to have a sense of belonging. Unpredictable, anti-social behavior may be the result if satisfaction in these things is not obtainable through acceptable behavior. To analyze ourselves in this area we might ask ourselves such questions as: Do I have fears and insecurity? Do I have good morale? Do I have interests which are accepted and common to many people? Do I have genuine affection for my family and my fellow men? Am I tolerant and considerate of others. Do I have a fair sense of humor? Do I enjoy working, playing, traveling with other people? Am I as secure in my social relations and with my family and friends as I should be? Do I feel that I am truly wanted by others—my brothers, my sisters, my mother, my father? Am I worried about social problems? Am I over-anxious about social relationships? All of these are questions which might be asked by a person in attempting to understand his own social needs and the adequacy of his adjustment to them.

Now, finally, are my spiritual needs met? Just as every person has physical needs and social needs, he also has spiritual needs. A person whose spiritual needs are not met, who does not have satisfying religious experiences with an organized church group has difficulty in developing faith in spiritual matters. This is the foundation upon which faith is developed.

Jesus said, "My doctrine is not mine, but his that sent me.

(Concluded on page 543)

New Approaches BOOK OF

by Dr. Hugh

PROFESSOR, HISTORY AND RELIGION,



The Prophet Joseph Smith

(CONCLUSION)

INCIDENTALLY, the problem of the elephant in the Old World is no less puzzling than in the New, to judge by a philological study by Kretschmer, appearing in 1951.¹³⁰ According to that renowned philologist, the ancient Germans and Slavs actually confused the camel with the elephant, while the people of India, the classic land of the elephant, seem not to have been acquainted with the animal at first hand, since they had no word of their own for it! R. Walz, reviewing the whole problem of the domestication of the camel, has come to the conclusion that, at least up to 1951, the problem remains unsolved, in spite of all the work that has been done on it.¹³¹

As to glass and metal, it is now certain that their origin is to be sought neither in Egypt nor in Babylonia, but in the mountains to the north of the latter region, the area that we loosely describe as "Jaredite country."¹³²

The names of weights and measures are among the most conservative properties of human society, as our

own "foot," "yard," "mile," "ounce," attest. But along with their conservatism such terms give evidence at a glance of much borrowing and exchange between cultures. Thus common designations of weight and measure establish prehistoric ties between Egypt and Babylonia.¹³³ Now the fourteen odd names of measure given in the Book of Mormon are neither Semitic nor Egyptian; unlike the Nephite proper names, these terms have no parallels in the Old World. The explanation for this is obvious: they are Jaredite names. Clear evidence of borrowing by the Nephites can be seen in the words *shiblon*, *shiblum*, and *shublon*, for not only is the obvious confusion of mimation and nunnation indicative of a transition, but the proper names *Shiblon* and *Shiblum*, in both mimated and nunnated form, are found among both Jaredites and Nephites. From this we may gain an idea of the really significant influence of the Jaredite upon the Nephite culture, for weights and measures are at the foundation of all material civilization. There is a remarkable and natural consistency

in the picture which the most cunning calculations of a forger could not hope to achieve: the pains of the Nephite writer to explain the peculiar system, the names which, unlike other Book of Mormon names, have no known parallels in the Old World, the obvious overlapping of Nephite and Jaredite elements (*seon*, *senine*, *senum*), the well-known tendency of established systems of metrology to hold their own, no matter how quaint and antiquated, so that the older system would necessarily have priority over the newer, the equally well-known tendency to combine various foreign elements in a single system, the material superiority and materialistic orientation of Jaredite culture, betrayed by the incurable worldliness of men with Jaredite names. All this is found in the Nephite account, in which the sinister Jaredite influence constantly lurks in the background.

This brings us to a final reflection on the Book of Mormon as a fraudulent production.

There is wisdom in the rule laid down by Blass, that whoever presumes to doubt the purported source and authorship of a document cannot possibly escape the obligation of supplying a more plausible account in its stead. The critic has made the accusation; therefore he must have his reasons—let us hear them. No intolerable burden is put upon him by the demand, for the more obviously fraudulent an account of origin is, the easier it should be to think up a better explanation. The critic is not required to tell exactly what the true origin of the text was, but merely to supply a more likely story than the one given. The world which rejects the official account of the Book of Mormon is not under obligation to tell us exactly when, where, and how the book was produced, but it is most emphatically under obligation to furnish a clear and convincing account of how it *could* have been created in view of all the positively known cir-

THE IMPROVEMENT ERA

MORMON

Study

Nibley

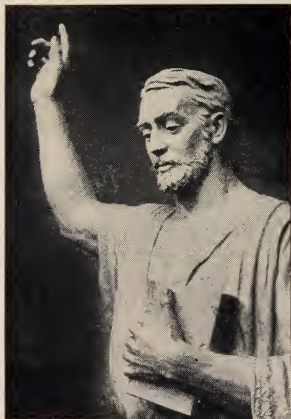
BRIGHAM YOUNG UNIVERSITY

cumstances of its actual appearance. Clever people have not shirked from this duty, but until now not a single explanation has been offered that is not in glaring conflict with itself or with certain facts upon which all, Mormons and non-Mormons, are in agreement. Above all, it will not do to say that the book is a fraud because angels do not bring books to people, for that is the very point at issue.

Joseph Smith may have been very shrewd and very lucky, but there are impassable bounds set to the reach of human wit and fortune. Consider the cases of Scaliger and Bentley, the two greatest scholars of modern, if not of all, times. The former, a mental marvel without compare, whose prodigious achievements in the field of scholarship make all others appear as novices,¹³⁴ could not, for all his immense perspicacity and learning, avoid the normal lapses of human knowledge or the pitfalls of vanity. With a record for accurate observation and penetrating discovery that no other can approach, he none the less "corrupts his own magnificent work by an anxious and morose over-diligence, and by his insane desire to display his erudition."¹³⁵ "In particular," says Housman, "he will often propound interpretations which have no bearing either on his own text . . . or on any other, but pertain to things which he has read elsewhere, and which hang like mists in his memory and veil from his eyes the verses which he thinks he is explaining. Furthermore it must be said that Scaliger's conjectures . . . are often uncouth and sometimes monstrous." Housman then quotes Haupt: "Without doing injury to his fame, one may say that no great scholar ever set beside sure discoveries of the most brilliant penetration so much that is grammatically preposterous." "And," says Housman, "the worse the conjecture the louder does Scaliger applaud himself."¹³⁶

Of Bentley, Housman writes: "The JULY 1954

firm strength and piercing edge and arrowy swiftness of his intellect, his matchless facility and adroitness and resource, were never so triumphant as where defeat seemed sure; and yet it is other virtues that one most admires . . . his lucidity, his sanity, his just and simple and straight-forward fashion of thought."¹³⁷ If anyone could produce a flawless reconstruction of a text, this paragon should, but what do we find? "The faults of this edition, which are abundant, are the faults of Bentley's other critical works. He was impatient, he was tyrannical, and he was too sure of himself. Hence he corrupts sound verses which he will not wait to understand, alters what offends his taste. . . . His buoyant mind, elated by the exercise of its powers, too often forgot the nature of its business, and turned from work to play; and many a time when he feigned and half fancied that he was correcting the scribe, he knew in his heart . . . that he was revising the author."¹³⁸



The Angel Moroni atop the Hill Cumorah Monument.

Now "the nature of the business" of these two men was very close to that of the author of the Book of Mormon: it was to produce ancient texts "in their purity" by correcting the corrupt manuscripts which the world has inherited from early copyists. The correction was done on the basis of what the editor, using all the information at his disposal about the writer in question and the world in

which he lived, conjectured that the author would have written in place of the badly copied text before him. Scaliger, Bentley, and the author of the Book of Mormon are all engaged in the proper business of scholarship, that of bringing out of obscurity and darkness ancient texts that present a true and faithful picture of the past. If the former two suffer serious reverses on almost every page, due to inevitable defects of knowledge and judgment, what should we expect of the last, even assuming him to be the most honest of men? To say that he may have made no more frightful mistakes per page than a Scaliger or a Bentley is to pay him the highest tribute. More cleverness and luck than that we simply cannot allow him. If any modern man, however great his genius, composed the Book of Mormon it must of necessity swarm with the uncouth, monstrous, impossible, contradictory, and absurd.¹³⁹ But it does not. The few odds and ends we have touched upon in this short study should be enough to show what teeming opportunities the writer of the Book of Mormon had to make a complete fool of himself, and the world will give a handsome reward to anyone who can show it but one clear and unmistakable instance in which he did so. We must grant, therefore, that the current explanation of the Book of Mormon—that the man who wrote it was both smart and unscrupulous—explains nothing.

(The End)

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¹³²For the latest philological evidence, P. Kretschmer, "Zu den ältesten Metallnamen," *Glotta* XXXII (1952), 1-16; the oldest of all names for metal is neither Egyptian nor Babylonian, but Indo-European—our own word "ore." For the classic treatment of the home of metallurgy, J. De Morgan, *La Préhistoire Orientale* (Paris, 1925f.), I, 184ff. H. C. Beck, "Glass before 1500," *Ancient Egypt and the East*, 1934 (June, Pt. 1), pp. 7-21.

¹³³De Morgan, *op. cit.*, II, 315ff.

¹³⁴Scaliger, wrote the great Niebuhr, "stood on the summit of universal solid philological learning, in a degree that none have reached since; so high in every branch of knowledge, that from the resources of his own mind he could comprehend, apply, and decide on, whatever came his way." (Quoted by Mark Pattison, *Essays* (Oxford, 1889), I, (Concluded on page 521)



Wm. Noble Waite
Stake President
MOAPA



Clifford B. Wright
1st Coun.



Harold F. Whittier
2nd Coun.



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M I A Supt.



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Lloyd Ralphs
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Cecil E. Hart
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LIBERTY



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Golda Armstrong
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Francis Moss
Era Director



Walter W. Hunter
Stake President



Kenneth R. Johnson
M I A Supt.



Lucille L. Ford
M I A Pres.



Barnett Swick
Era Director



Mrs. Barnett Swick
Era Director

The Era Subscription

by John D. Giles

FOR THE tenth consecutive year the field workers of THE IMPROVEMENT ERA have pushed circulation figures to a new high mark. THE IMPROVEMENT ERA today has more subscribers and more readers than at any time in its fifty-seven-year history.

The campaign just concluded was called "The New Approach to Family Reading" campaign. Its purpose was to encourage the many thousands of ERA readers in a religious approach to family reading and to keep all family reading on a very high plane. That this purpose was accomplished to an encouraging degree is the testimony of ERA workers over the Church.

If space were available, it would be proper and deserved to extend felicitations to hundreds of branches and ward units and to dozens of stakes and missions. The Church as a whole responded magnificently to the call which was made, and one of the great campaigns of ERA history was the result.

Outstanding in all the Church again this year was the South Los Angeles Stake. It led all stakes and all missions, as well, in total subscriptions and also led all the stakes in percent of Cash Award Minimum. It reported the remarkable achievement of having the ERA in every home in every ward of the stake; the ERA is being sent to all servicemen.

This is the fifth consecutive year in which South Los Angeles Stake has been awarded the coveted Citation Extraordinary for outstanding achievement. It is the only stake ever to receive this award.

The surprise of the year probably was the New England Mission, which led all other missions and all the stakes in percent of Cash Award Minimum and was second among all the missions in total subscriptions.

Southern States Mission led all other missions in total subscriptions, although falling a little below its own magnificent record of the past few years.

Among the stakes with outstanding records were Moapa, then Bountiful, THE IMPROVEMENT ERA

Sets a New Record

BUSINESS MANAGER

then Long Beach, and Big Horn in total subscriptions in that order; and Bountiful, San Diego, Big Horn, and South Carolina in percent of Cash Award Minimum as listed. Ten stakes exceeded 1,000 subscriptions, and eight exceeded two hundred percent of Cash Award Minimum.

Three missions—New England, Eastern States, and Southern States—exceeded two hundred percent of Cash Award Minimum, with Southern States and New England exceeding 1,000 subscriptions. The total record of the missions was excellent.

One hundred forty-seven stakes and fourteen missions were listed on the Scroll of Honor. This is an honor reserved for groups which exceed a specified minimum of subscriptions. They are listed in the order in which they report reaching the standard. On this basis, Oneida Stake led the Church during the entire year, with South Idaho Falls, Taylor, Roosevelt, and Big Horn following in that order. This is one of the excellent records made by both stakes and missions in ERA campaigns.

The number of branches and wards in the Hall of Fame was most encouraging. Listing in the "Hall of Fame" is a special honor reserved for wards and branches which report the ERA in every LDS home in the ward or branch. In this campaign there were ninety wards and branches which achieved this splendid result. Some of the branches succeeding were small, but some of the wards were among the largest in the Church. This was true especially in South Los Angeles Stake, which has twelve large wards. Only lack of space prevents the listing of every ward and branch in the Church which demonstrated its outstanding leadership by achieving this result. The current Era Digest lists them all.

In the traditional grouping, headed "Leaders of the Church," which is a monthly listing showing the ten stakes of each category and four missions which led the Church, there has been

(Continued on following page)

BOUNTIFUL



Thomas Amby Briggs
Stake President
SAN DIEGO



Burnell Bybee
M I A Supt.

PERCENT OF C.A.M.



Louise Beesley
M I A Pres.



Irving Beesley
Era Director



Bernice Arbuckle
Era Director



Wallace W. Johnson
Stake President
BIG HORN



Keith A. Seors
M I A Supt.



Mrs. Kay Colder
M I A Pres.



Cyrus W. Grooves
Era Director



Frank H. Brown
Stake President
SOUTH CAROLINA



Brownie J. Brown
M I A Supt.



Gladys Emmett
M I A Pres.



Floyd Allred
Era Director



Mrs. Floyd Allred
Era Director



W. Wallace McBride
Stake President
LOS ANGELES



Frank W. Graham
M I A Supt.



Breta McBride
M I A Pres.



Aaron Branham
Era Director



Mrs. Aaron Branham
Era Director



John M. Russon
Stake President
MARICOPA



Edward A. Nagle
M I A Supt.



Hazel Taylor
M I A Pres.



Harvey Sessions
Era Director



Bernice Pollard
Era Director



L. Harold Wright
Stake President
BANNOCK



Blaine Cummar
M I A Supt.



Wanda LeSaron
M I A Pres.



Lorenzo Rich
Era Director



Beatrice Heywood
Era Director



Dee L. Andreassen
Stake President



Dean Panter
M I A Supt.



Leotho Christensen
M I A Pres.



Sterling Hixon
Era Director



Helen Burton
Era Director

UNION

Milton D. Smith
Stake PresidentAlton Baxter
M I A Supt.Naomi Perry
M I A Pres.James Thompson
Era DirectorThelma Buckwalter
Era Director

FLORIDA

Alvin C. Chace
Stake PresidentLeolin N. Dickey
M I A Supt.Elsie Starling
M I A Pres.Ollie Mae Avery
Era Director

SANTA MONICA

E. Garrett Barlow
Stake PresidentDon Smith
M I A Supt.Mrs. A. B. Cusworth
M I A Pres.Charles DuBois
Era DirectorE. J. Sorensen
Era Director

TOTAL SUBSCRIPTIONS

EAST LOS ANGELES

Fountleroy Hunsaker
Stake PresidentJohn F. Baker
M I A Supt.Burnadine Wallace
M I A Pres.Burl Brown
Era Director

MESA

Donald Ellsworth
Stake PresidentDick Collett
M I A Supt.Amy Skousen
M I A Pres.Hallis Smithson
Era DirectorAlentine M. R. Crisler
Era Director

SALT LAKE

Lincoln F. Hanks
Stake PresidentJay Sorensen
M I A Supt.Opal Christensen
M I A Pres.Dorothy Smith
Era DirectorMarva Anderson
Era Director

The Era Sets a New Record

(Continued from preceding page)

much good-natured rivalry and keen competition.

The stakes and missions which won citations were honored at the third annual Citation Award Dinner held in the Hotel Utah, Saturday, June 12, in the presence of a distinguished audience. These leaders were presented with Perma Plaque citations which were described this year as being the most attractive and best-designed of the citation series.

CITATION WINNERS, PERCENT OF CASH AWARD MINIMUM

*South Los Angeles, 393%; *Bountiful, 237%; *San Diego, 230%; *Big Horn, 230%; South Carolina, 210%; *Moapa, 206%; *Long Beach, 203%; *Los Angeles, 198%; *Maricopa, 198%; *South Idaho Falls, 193%; Bannock, 184%; Union, 183%; Florida, 176%; Santa Monica, 172%.

CITATION WINNERS, TOTAL SUBSCRIPTIONS

*South Los Angeles, 2753; *Moapa, 1550; *Bountiful, 1361; *Long Beach, 1310; *Big Horn, 1234; *San Diego, 1233; San Fernando, 1215; Blackfoot, 1170; *South Idaho Falls, 1045; *Maricopa, 1027; *Los Angeles, 955; Liberty, 950; East Los Angeles, 935; Mesa, 922; Salt Lake, 907.

The stakes marked with an asterisk are those winning double citations.

MISSION CITATION WINNERS, PERCENT OF CASH AWARD MINIMUM

*New England, 464%; *Eastern States, 203%; *Southern States, 203%; North Central States, 178%; Canadian, 167%.

MISSION CITATION WINNERS, TOTAL SUBSCRIPTIONS

*Southern States, 2380; *New England, 1030; *Eastern States, 986; West Central States, 913; Central Atlantic States, 854; Western States, 824.

Missions with asterisks were double citation winners.

WARD AND BRANCH LEADERS

Leaders in wards and branches in the various groups, all of whom made excellent records, are listed below.

THE IMPROVEMENT ERA

NEW ENGLAND MISSION



Left:

J. Howard Moughan
Mission President
Richard L. Bushman
Era Director
Carol Clark
Era Director

Right:

Delbert G. Taylor
Mission President
William W. Reeder
First Counselor
Fowtelle Miller
M I A Supervisor

EASTERN STATES MISSION



Group A Wards (Cash Award Minimum 35 and under)

Percent of Cash Award Minimum

Meeteetse Ward—Big Horn Stake, 543%; *Miramonte Ward—South Los Angeles Stake, 429%; Darlington Ward—South Carolina Stake, 410%.

Total Subscriptions

*Miramonte Ward—South Los Angeles Stake, 120; National City Ward—San Diego Stake, 83.

Group B Wards (Cash Award Minimum 36 and over)

Percent of Cash Award Minimum

*South Gate Ward—South Los Angeles Stake, 489%; Huntington Park Ward—South Los Angeles Stake, 457%; *Vermont Ward—South Los Angeles Stake, 422%; Walnut Park Ward—South Los Angeles Stake; 419%.

Total Subscriptions

*South Gate Ward—South Los Angeles Stake, 460; *Vermont Ward—South Los Angeles Stake, 346.

Group A Branches (C.A.M. 7 and under)

Percent of Cash Award Minimum

New Smyrna Branch—Central Florida District—Southern States Mission, 1900%; *Foxboro Branch—Atlantic District—New England-Mission, 920%; Fall River Branch—Atlantic District—New England Mission, 700%.

Total Subscriptions

*Foxboro Branch—Atlantic District—New England Mission, 46; York Branch—Blue Ridge District—Eastern States Mission, 42.

Group B Branches (C.A.M. 8 and above)

New London Branch—Connecticut Valley District—New England Mission
(Concluded on following page)

SOUTHERN STATES MISSION



Peter J. Ricks
Mission President



D. Homer Yarn
First Counselor



Max Curtis Jewkes
Second Counselor



Lloyd DeMille
Mission Secretary



Lucille K. Brown
M I A Director

NORTH CENTRAL STATES MISSION



G. Eugene England
Mission President



John B. Hawkes
Former Mission Pres.



G. Albin Matson
First Counselor



J. Wright Child
Second Counselor



Douglas M. Doarden
Era Director

WEST CENTRAL STATES MISSION



Samuel A. Hendricks
Mission President



Sister Hendricks



Lawrence Taylor
First Counselor



Noel Rigby
Era Director



Mrs. Noel Rigby
Era Director

CANADIAN MISSION



J. Melvin Toane
Mission President



Victor F. Thomas
Era Director



Joyce Barlow
Era Director

CENTRAL ATLANTIC STATES MISSION



Claude W. Nolder
Mission President



Dr. Kenneth L. Duke
M I A Supervisor



Mrs. Kenneth L. Duke
M I A Supervisor



Mona R. Anderson
Era Director



Dorothy Copener
Era Director

WESTERN STATES MISSION



A. Lewis Elgren
Mission President



Sister Elgren



Delmont H. White
First Counselor



Carl S. George
Second Counselor



Rella White
M I A Supervisor



The Improvement Era

Citation
Extra-Ordinary
AWARDED TO
SOUTH LOS ANGELES STAKE
For Superior Accomplishments
at the
New Approach to Family Reading
CAMPAIGN
1953-1954
Exceptional Honor Achievements

1. Leader of Leaders Citation — The Era in Every Home in Every Ward
2. Leader of all stakes in total subscriptions — 2,753 (for the eleventh consecutive year)
3. Leader of all stakes in percent of C.A.M. (for the fifth consecutive year) — 393%
4. The Era in Every Service Man

This Citation includes Special Recognition and Honors to every Ward in South Los Angeles Stake

Dorothy D. Drew
Robert S. Bunker
John S. Bunker
John S. Bunker

State Citation Extra-Ordinary
Number Five
Awarded June 17, 1954
C.A.M. Stake # 100
Central States Mission



The Era Sets a New Record

(Concluded from preceding page)

sion, 556%; Bridgeport Branch—Connecticut Valley District—New England Mission, 450%; Winter Haven Branch—Central Florida District—Southern States Mission, 450%.

Total Subscriptions

Moses Lake Branch—Wenatchee District—Northwestern States Mission, 156; Cambridge Branch—Atlantic District—New England Mission, 150.

Western States Mission was given special recognition for having had the greatest percent of gain in total subscriptions, with twenty-one percent. Northern California Mission had the greatest point gain in percent of Cash Award Minimum, with seventy-seven points. Santa Monica Stake had the greatest percent gain in total subscriptions, with sixty percent; and South Carolina Stake had the greatest point gain in percent of Cash Award Minimum with 66 points.

Here are listed the ten leading stakes of the Church in servicemen's subscriptions.

Palmyra, 126; West Pocatello, 123; Mount Jordan, 121; Kolob, 116; Blackfoot, 113; North Jordan, 111; Grant, 107; West Jordan, 106; Sacramento, 104; Alpine, 104.

Although Lamanite subscriptions are credited on stake campaigns only to the extent of twenty percent of the total subscriptions, this campaign has shown a substantial increase, which has been most desirable. South Idaho Falls, with a magnificent record of 275 Lamanite subscriptions, led the entire Church, with South Los Angeles, Blackfoot, and Minidoka following in that order, each with more than 100 Lamanite subscriptions.

Thus another great ERA campaign passes into history. To the thousands of ERA workers in stakes and wards, missions and branches, who must have enjoyed considerable satisfaction both in their efforts and in the success attending them, the ERA staff extends its thanks and congratulations. ERA subscribers now exceed 125,000, and the steady growth continues. In every phase of the work the past year has been most successful, and it is with considerable pride and satisfaction that this report is made not only to the MIA and to ERA workers, but also to the many thousands of ERA readers.



The Improvement Era

Citation
Special
AWARDED TO
New England Mission
For Superior Accomplishments
in the
New Approach to Family Reading
CAMPAIGN
1953-1954
Superior Honor Achievements

1. Leader of all missions and stakes in percent of C.A.M. — 463%
2. Second in total subscriptions — Missions — All Church — 1030
3. Five Branches in the Hall of Fame — The Era in Every Home

This Citation includes special recognition and honors to every branch and district in New England Mission

Dorothy D. Drew
Robert S. Bunker
John S. Bunker
John S. Bunker

State Citation Extra-Ordinary
Number Five
Awarded June 17, 1954
C.A.M. Stake # 100
Central States Mission



Only Certo and
Sure-Jell pectins

**"FLAVOR-
GUARD"**

your jams and jellies

You get more natural fruit flavor
and sure results every time!

Now be *absolutely sure* of luscious, fresh-fruit flavor. Use Certo or Sure-Jell. Only they can "Flavor-Guard" your jams and jellies—and here's why:

- With Certo or Sure-Jell *natural* fruit pectins you boil your fruit just *one minute*, saving precious natural fruit flavor.
- The *only* pectins coded for freshness are Certo and Sure-Jell. You *know* they are fresh when you buy them. This guarantees perfect results every time when you follow the recipes exactly.

Get ready to make the best jams and jellies ever. Get Certo or Sure-Jell at your food store now!

CERTO OR SURE-JELL
Take your choice—a liquid or powdered *natural* fruit pectin product!



HOMEMADE JAMS AND JELLIES

TASTE BEST...COST LESS!

Products of General Foods

EXPLORER PEAK

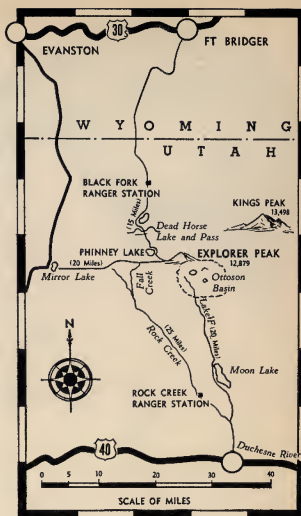
by Russell McDonald

IN THE late summer of 1948 a group of thirty Explorer Scouts and leaders from the Great Salt Lake Council gazed towards the east from near Dead Horse Pass in the Uintah Mountains and unanimously named the lofty spire rising high above them Explorer Peak (elevation 12,879 feet as listed on Forest Service maps). Accepted as the tentative name by the Ashley and Wasatch Forest Service superintendents, nothing more was done officially to confirm the title as few Explorer Scout expeditions penetrated this far into the Uintah Mountain wilderness area; and these groups merely skirted the area enroute to Kings Peak.

It was not until the summer of

1953 that any further endeavors were made to consolidate the Explorer Peak area as a national shrine for Explorer Scouts. A former Explorer leader of the first expedition, accompanied by three climbers, scaled the slopes to the summit of Explorer Peak and placed a temporary plaque on the pinnacle after erecting a stone monument on top to commemorate the first mountain named for the Explorer program of the National Council Boy Scouts of America.

From the summit vast distances unfold with Mt. Timpanogos, Mt. Nebo, and the Wasatch Range clearly identified. Toward the east lies Kings Peak and the state of Colorado. Northward is the Rock Springs and



Explorer Peak in the high Uintahs.

Fort Bridger, Wyoming, area and to the south extends the Duchesne Basin with Moon Lake glittering at the base of the Uintah slopes. Two sister peaks stand nearby with elevations of around 13,000 feet.

The characteristic shape of Explorer Peak is identified from aerial flights or from distant mountain passes as a great pyramid rising high above the surrounding ridges. On the west slope great stone steps have been formed by avalanches of snow and rock sliding down the center of the mountain and laying bare horizontal layers of bedrock. This is the only method of ascent from the west side. Excellent camp sites may be situated in the fir and spruce forests surrounding Phinney Lake at the west slope of Explorer Peak. Excellent fishing is obtained in this lake as well. The difficulty in arriving at the west base either from Mirror Lake over Rocky Sea Pass or up from Rock Creek to Fall Creek to the base of the mountain requires at least three to four days of packing over difficult terrain and should not be attempted unless Explorer groups have had considerable experience on pack trips up to twenty miles in length. A much easier route for green or unseasoned Explorer posts would be to follow the trail up Lake Fork from Moon Lake for two or three days and cut off into Otoson Basin. Explorer Peak lies at the head of Otoson Basin and is

(Continued on page 516)

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EXPLORER PEAK

(Continued from page 514)

easily climbed from the basin floor. Excellent fishing lakes are found in the basin and down Lake Fork to Moon Lake.

A third possible route to attain the peak would be from Rock Springs, Wyoming, to the Black Fork Ranger Station and up the canyon to Dead Horse Lake. This necessitates a climb over Dead Horse Pass to the west base of Explorer Peak. This route is intermediate in difficulty

and should not be attempted except by well-trained Explorer units.

All Explorer posts must have a travel permit from the National Council before embarking on this expedition. All trips must be scheduled for the latter part of July or the month of August. The last two weeks in August are the most ideal as far as weather conditions in this high altitude area. Further information may be obtained from the Great Salt

(Concluded on page 518)

A Matter of Semantics...

Richard L. Evans

PERHAPS it has always been so; certainly during our day it seems increasingly to have been so: that custom and connotation have changed the meaning of words, and that men have found new ways for uttering old ideas. Diseases that once were called by common names are likely at any time to take on the technical terminology of medical men. And certainly the words that describe the philosophies and political persuasions of people have in some minds and by some men been made over and modified. Democracy, freedom, liberal, reactionary, and many other terms have at times been appropriated and misappropriated for some peculiar purposes. And with our shifting semantics many other word meanings have been modified and tied to a new terminology. Another field that has been affected are the words concerning guilt and blame and sin. Indeed it sometimes seems that there are those who would altogether remove from men any sense of responsibility for their own thoughts and acts and utterances. But there are still laws and principles, commandments and causes that lead to consequences, no matter what we may have come to call our acts and utterances. This is the law of life. Constantly as well as ultimately we pay a price for errors and indiscretions—notwithstanding any disposition to call sin something else—notwithstanding new terms, new colorings, new connotations that sometimes make things sound as if they were something other than what they are. We can call a disease by another name, but it still manifests the same symptoms. And we can call an evil by another name, but it still manifests the same symptoms. If we need a more acute terminology, if we need to sharpen our semantics, certainly we should do so. We should feel free to add names and words and technical terms as occasion may require. But heaven keep us from the fallacy of supposing that we have changed the nature of the thing by calling it another name. Heaven keep us from supposing that we absolve ourselves, or are in any way relieved of the law of cause and effect by turning to technical terms. It simply isn't so.

"The Spoken Word"

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EXPLORER PEAK

(Concluded from page 516)

Lake Council Information Bureau, Red Feather Building, Salt Lake City, Utah.

It has been requested by the MIA Superintendency that the Sabbath day be upheld by all Explorer posts; and, therefore, a six-day limit must be scheduled so that Explorer Peak expeditions will not, under any circumstances, be planned on Sundays.

On August 26, a number of Ex-

plorer groups will hold a rendezvous at noon on the top of Mt. Explorer to dedicate the peak properly. A bronze plaque presented by the Salt Lake Council Explorers will be placed on a monument on top; and a bottle of Colorado River water taken from Glen Canyon by an Explorer Scout River Expedition will be poured on top eventually to return to its source. All Explorer posts are invited to attend this dedication.

"Mark the end..."

Richard L. Evans

THERE are times and moments in life when people seem to have arrived at what they want—when the plans and purposes they have pursued seem to have been successful. But this we learn, sooner or later: that life is not a single scene. It is a series of scenes. It is not a portrait or a static picture—it is a moving picture, and not a matter of any single moment. And just when we think all the pieces are in place, something may happen to change the pattern and the picture. To turn for a moment to history: Napoleon, in the period of his ascendancy, is said to have written a boasting letter concerning the solidness of his situation. But Lord Nelson, into whose hands the letter fell, added a three-word postscript to it: "Mark the end." Mark the end—and the end of that episode came later with the defeat of Napoleon's fleet. "We know what we are," wrote Shakespeare, "but know not what we may be."¹ One successful scene doesn't necessarily make a successful plot or a successful play. A play is composed of many parts and is not over until the final curtain call—all of which suggests humility as a becoming quality: humility among men, humility before God, for we none of us know when success will sour, when happiness will turn to sorrow, when health will turn to sickness, when affluence will be altered by accident or adversity. So changeable is life, so varied are the shifting scenes, that no matter who we are, or what we are, or where we have arrived, we none of us know when we shall have need of other men—or need for help beyond the help of men. And a smug sense of superiority, inconsideration of others, taking unfair advantage, abusing power, abusing position, all these and many other things unmentioned have often proved to be but the prologue to a different kind of scene and sequence. The tides of all things turn, and before we can surely say someone is successful, we should know how far and how consistently he can carry success. And before we smugly assume that we are unassailable, we would well remember Nelson's postscript to the boasting words of Bonaparte: "Mark the end." "... he that shall endure to the end, the same shall be saved."² God help us to remember that life is not a matter of one scene, but an endless and eternal sequence of scenes.

"The Spoken Word" FROM TEMPLE SQUARE
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¹Shakespeare, *Hamlet*, Act IV, Scene 5.

²Matthew 24:13.

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"A woman set apart..."

Richard L. Evans

FOR the blessed privilege of having had such a mother as would add grace and kindness to a company even of angels—for such a hallowed privilege, our hearts are humbled this day. And as we turn our thoughts to memories and to mothers—to you who have them with you yet, may we say from us who have had them taken from us: be to them, this day—and always, what you would wish you had been to them if they were no longer here. Let there be no loneliness among mothers this day, or on any other, for any thoughtlessness of ours. And now, for a moment may we turn our attention to another side of the subject: In one account of the courtship of Elizabeth Barrett Browning she replied to the importuning young poet that she should not marry because of her physical frailty, that if she should, as she poignantly put it, she would be "haunted by the ghosts of [his] unborn children."¹ This thought has some searching meanings for this day. There are many avenues of activity open to this generation of young women. Indeed, there seem to be few that are closed to them. But in contemplating all of the open avenues, God grant that none who have given themselves in marriage and who are able, may be so shortsighted as to close their eyes to the career of hallowed motherhood. There are less burdensome pursuits. There are avenues of more monetary remuneration, of more independence, more freedom, more convenience, of more glamour, perhaps, of a certain kind. But where is there one so richly rewarding, so fully satisfying, so assuredly consistent with the meaning and purpose of life, so close in companionship with God, so devoutly to be wished for, so earnestly to be prayed for, so completely to be accepted, as the career of virtuous, faithful motherhood in honorable marriage? And this we would say to young mothers who find the days heavy, the evenings weary, the chores multiplied, the problems perplexing—but the rewards so wonderfully rich—this we would say to them, in some choice quoted sentences from the pages of the poets: "There will be a singing in your heart; there will be a rapture in your eyes; you will be a woman set apart; you will be so wonderful and wise."² And "Thou, while thy babes around thee cling, shalt show us how divine a thing a woman may be made."³ God bless the mothers of men—and thank God for the memories of hallowed mothers.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
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¹Rudolf Besier, *The Barratts of Wimpole Street*.

²Robert W. Service, *The Mother*.

³Wordsworth, *To A Young Lady*.

NOW COMES THE DAY

By Gene Romolo

NOW comes again the day for us to bring
Our hearts to God, full-ripe with grati-
tude,
For fruitful largess of lifesaving food
And his divine, paternal love and care
In holding wide a sanctuary door,
That all may enter and find solace there,

And spiritual strength to stay the scourge
of war;

For only God's omniscient mind can give
Us clearer vision and teach us to live

At peace with self, our neighbor, and the
world.

THE IMPROVEMENT ERA

New Approaches to Book of Mormon Study

(Concluded from page 507)

133). Pattison himself (*ibid.*, p. 195) calls Scaliger's "the most richly-stored intellect which ever spent itself in acquiring knowledge." G. W. Robinson writes: "Whether Joseph Scaliger should be reckoned the greatest scholar of all time, or should share that palm with Aristotle, is, perhaps, an open question; of his primacy beyond all rivalry among the scholars of modern times there can be no doubt. . . ." (*Autobiography of Joseph Scaliger* [Cambridge, Mass., 1927], p. 8.) "His only possible rival," writes H. W. Garrod in his *Manilius* (p. lxxxii), "is Bentley—so much inferior in knowledge, in patience, in circumspection, and in the faculty of grasping a whole, that only a native levity of the caprice of reaction could place him on the same height as Scaliger." "He came nearer than any other man before or since his time to reaching the ideal of a universal grasp of antiquity," thus J. Bernays, *Joseph Justus Scaliger* (Berlin: 1885), p. 1. For other references to Scaliger's achievements, H. Nibley, "New Light on Scaliger," *The Classical Journal*, XXXVII (1942), 291-5.

¹³²Huet, quoted in A. E. Housman, *Manilius*, I, xiv.

¹³¹*Ibid.*, pp. xiv ff.

¹³⁰*Ibid.*, p. xvii.

¹²⁹*Ibid.*, pp. xvii f, with much more to the same effect.

¹²⁸After immense labor and research a moving-picture of Lloyd Douglas's epic, *The Robe*, has been released. Almost the opening scene shows two lovers parting at a dock—Ostia. Their last embraces are curtailed by the voice of an importunate captain or mate of the ship, who keeps crying from the deck that unless our hero hastens they will surely miss the tide. "The tide, sir! The tide!" wails the voice. As any schoolboy knows who has read his Caesar, there are no tides in the Mediterranean. What if the Book of Mormon had made a slip like that? *The Robe* is full of them.

Antoine R. Ivins

(Concluded from page 499)

fulfilled his every wish. As Father expressed it,

I have always been ambitious, of course, for the welfare of my children. I have worked for them, saved for them, determined that their opportunities should be better than mine were. I wanted them to be accomplished and well equipped for the battle of life. I wanted them to be men and women of character, with faith, loving the right because it was right, with their consciences trained to abhor the habit so common in society which regards self-interest as the dominant thing to be sought after; to be independent thinkers, but at the same time giving honor and respect to the opinions of others, and above all, to have faith that the Lord will care for and direct us if we put our trust in him, and that in the end (and we can't reach a proper judgment until the end comes) we will know that he does all things well.

JULY 1954

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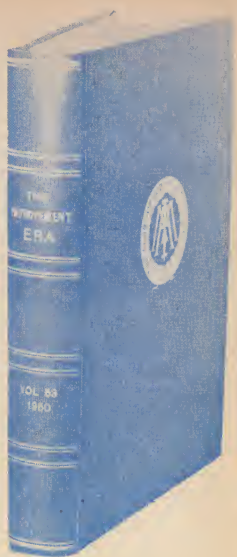
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THE CHURCH MOVES ON

(Concluded from page 488)

Joseph K. Nicholes Inorganic Laboratories, James E. Talmage Lecture Hall, Edwin S. Hinckley Mineralogical Laboratory, Frederick Earle Buss Physical Geology Laboratory, George H. Hansen Historical Geology Laboratory, Milton Marshall Focault Pendulum, Wayne B. Hales Lecture Hall, Franklin L. West Lecture Hall, Albert C. Boyle Science Library, Frank Warren Smith Graduate Study Halls. Elder Pratt was a pioneer astronomer. Elders Widtsoe, Maw, Talmage, Hinckley, Buss, and West were members, at one time, of BYU faculties. Elders Nicholes, Hansen, Marshall, and Hales are current members of the faculty. Elders Boyle and Smith each contributed several thousand volumes to the science library at BYU.

President David O. McKay dedicated the George Albert Smith field house on the BYU campus.

President David O. McKay named and dedicated the Herald R. Clark Student Service Center on the BYU campus.

"Heritage Halls," sixteen modern student apartment buildings named in honor of sixteen LDS women were dedicated by President McKay. These individual buildings bear the names: Emma Lucy Gates Bowen, Louie B. Felt, Estella Spilsbury Harris, Anna Meith Maeser,

Aurelia Spencer Rogers, Ellis Reynolds Shipp, Mary Fielding Smith, Eliza R. Snow, Mina Murdock Broadbent, Ruth May Fox, Alice Merrill Horne, Romania Pratt Penrose, Alice Robinson Richards, Louise Yates Robison, Lucy Mack Smith, and Emmeline B. Wells. Most of these women are deceased. Ruth May Fox, former president of the YWMA, now in her 101st year, was in attendance.

In all, President McKay dedicated twenty-two BYU buildings and thirteen parts of buildings.

June 1954

2 PRESIDENT Joseph Fielding Smith of the Council of the Twelve dedicated the East Riverside (Salt Lake City) Stake center.

5 THE First Presidency announced the formation of a special "historic sites" committee which will direct all activities, missionary and otherwise, at the historic places of the Church. Named to the committee have been Elders Adam S. Bennion and George Q. Morris of the Council of the Twelve, Bishop Thorpe B. Isaacson of the Presiding Bishopric, and Elder Wilford C. Wood.

It was announced that Miss Joie

Elaine McKean and Miss Iris Parker have been appointed to the general board of the Young Women's Mutual Improvement Association.

6 PRESIDENT Stephen L. Richards of the First Presidency dedicated the chapel of the East Pasadena Ward, Pasadena (California) Stake.

President Stephen L. Richards of the First Presidency dedicated the combination Eastmont Ward chapel-East Los Angeles (California) Stake house.

President J. Reuben Clark, Jr., of the First Presidency dedicated the combination Evanston Third Ward chapel-Woodruff (Wyoming) Stake house.

Elder Richard L. Evans of the Council of the Twelve delivered the baccalaureate address before the graduating class of the University of Utah.

President Marion D. Hanks of the First Council of the Seventy delivered the baccalaureate sermon before the graduating class of Brigham Young University.

Elder William Grant Bangerter sustained as president of North Jordan (Utah) Stake, succeeding President John D. Hill. Elders Wayne C. Player and Merrill A. Nelson sustained as counselors to President Bangerter. Released with President Hill were his counselors, Elders Edwin K. Winder and Alvin Barker.

for that "new car power!"



These Times

(Continued from page 482)

There are many inarticulate implications in any collective security arrangement. Even a fire insurance policy's fine print doesn't cover all of them—as any lawyer will tell you and thousands of court decisions attest. A South-east Asia pact has even more unlooked for possibilities. Variegated interpretation by all the parties is merely the beginning of full all-out war with China, with Russia, another Korea in Indo-China, Burma, or elsewhere; taxes, conscription, hydrogen bombs, et al., are only one set of prospects. Many more can and will be recounted in the next few months. But deeper than all these are two inarticulate, major premises which need to be clarified. If and when they are clarified, truly clarified, they will require support with all the determination and vigor that Hamilton, Madison, and in his time, Lincoln, gave to the Constitution. And if not clarified satisfactorily, the pact should be subjected to serious examination if not opposed with equal vigor. These premises have to do with (1) the underlying assumptions regarding the nature of man; and (2) the nature and purpose of man's existence. Much thought about political theory and social science convinces one that any policy of major proportion that ignores either of these questions, or confuses either of them, is to that extent fraudulent in the realm of actuality. And most policies do exactly that. True, there are hypotheses and methodologies that will produce beautiful and attractive models—in a social vacuum or in circumstances where life and civilization are not soon to be at stake. Often, the latter type of policies, broad, vague, and general, permit smooth social functioning. They have great value—their way and place. But as soon as human motivation, human relations, social action involving survival are involved, the need for these usually inarticulate premises emerges and begs for treatment. The extent to which communism affords vital meaning to Asians in these terms is perhaps one basis of communism's success in Asia.

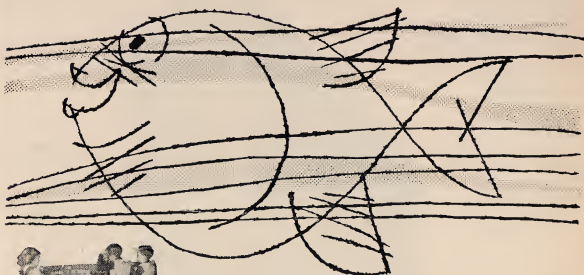
Do we have leadership, and are we capable of supporting leadership that can plumb a question like a Southeast Asian pact for its underlying premises regarding the nature of man and his existence? Can these inarticulate premises then be made "articulate"? And, as believing (as well as thinking) beings can we motivate ourselves then, one way or the other, in terms of the basic and vital interests attendant on man's nature?

Is a man essentially good? Can he be trusted to agree and act in concert with his fellows for beneficial results? Is

(Continued on following page)

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These Times

(Continued from preceding page)

man essentially evil, not to be trusted, and therefore to be treated with enmity and suspicion? Is he both good and evil? In what proportions? Under what conditions can the good, the trustful, agreeable, beneficial nature be developed? When should men oppose other men with force, mistrust, or less obvious action? Who shall judge?

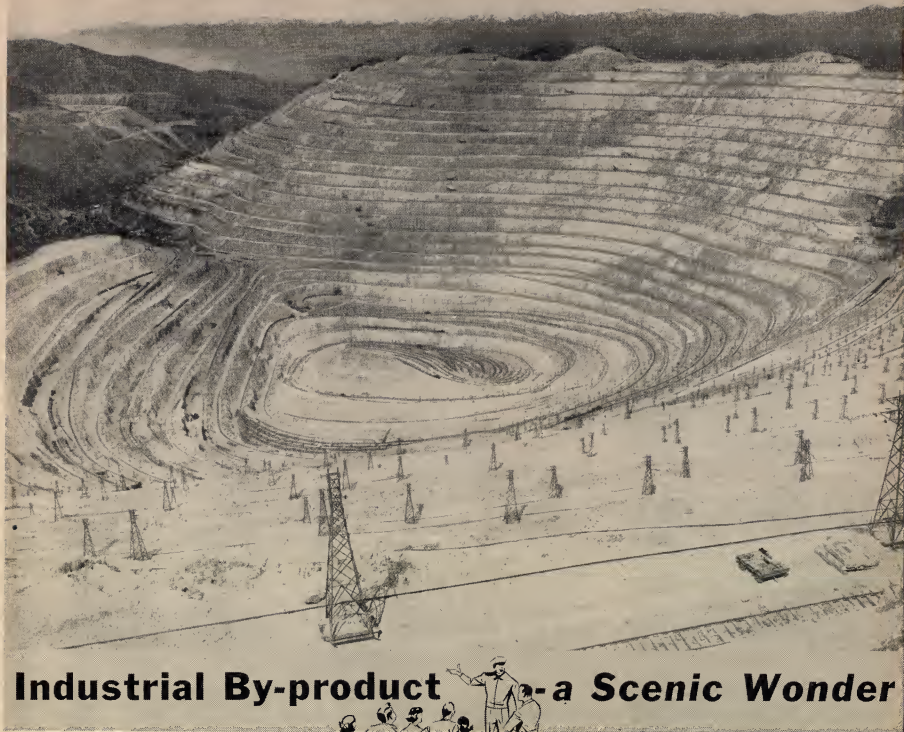
God may well judge. But man also has his agency, his swords, his pens, and his plowshares. This, practically, leaves many if not most of these decisions to people, here and now. John Locke said "the people shall judge." American constitutionalism makes the same answer, with channels and "filters," checks and balances, and, a large measure of public education added, to guide the judgment through channels. How shall we judge?

The nineteenth century, in large measure, was able to ignore the problem of evil. So with much of the twentieth! Hell, sin, wickedness were soft-pedaled and replaced by the diagnoses of history and social psychology (much of it, true, to our advantage). Mr. Freud interpreted his own and others' dreams and added an influential theory of the nature of man—with many shortcomings as a contemporary psychiatrist will always frankly admit to his colleagues. In a romantic age, intoxicated with the dream of economic and industrial progress, the question of man's nature, of the ultimate purpose of his existence, receded farther and farther into the background; was lorded over, deeper and deeper, by the more pressing concerns of the social scientists as they piled monograph upon monograph, volume upon volume, describing current problems. Those whose business it was to discern a pathway of rational choices for men and women in the welter of information, became more and more involved with the "grass cuttings" of social science and history, rather than relating all the new information, studies, and surveys to the roots of the problem, man himself.

If men are beasts, mere animals, the best policy for the United States is to dispatch heavy bombers with hydrogen bombs to all parts of the earth, save perhaps ourselves. Then those among us who don't like the rest of us can turn on us and rend us. Those that are left can then live like pigs or animal kings as they choose, milk making right. But if men are not beasts, nor mere animals, then something else and radically different is indicated. The noblest conception of man is that he is a child of God, with godlike attributes which it is his duty and purpose to develop within himself, and, to recog-

(Concluded on page 526)

THE IMPROVEMENT ERA



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Normally, scenic attractions are natural wonders. But here in Utah we have a great tourist magnet that is a by-product of man's ingenuity in developing natural resources.

towering levels of this huge bowl shaped mine, they are actually looking at the beginning of a cycle of benefits that reach every home in our State.

Kennecott's Utah Copper mine at Bingham Canyon draws nearly 100,000 visitors a year, who wind their way up the single-street town of Bingham to view the largest open pit copper mine in the country. When they see the

Copper production is important in creating Utah's high standard of living. So it is fitting that during the 50 years the mine has been growing, it has produced as a by-product, the benefits that come from attracting an ever-increasing number of tourists to our State.

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These Times

(Concluded from page 524)

nize and encourage in others. "Others" include people outside one's own group. The author of this concept, Jesus, said, "Go ye into all the world and preach the gospel to every creature." He also cautioned for the use of wisdom. If wisdom dictates collective action in Southeast Asia, can it be based on less than the premise of the Christian conception of mankind—at least for those of us who profess Christianity? And for the rest, can we do less than base it in premises from Judaism, Buddhism, Confucianism, et al., that either closely correspond or lie near at hand?

This is not to offend anyone by making immodest claims that God is on the side of the West, and thereby, by implication, opposed to the Russians or the Chinese. If one takes his Christian scripture straight, one is forced to the conclusion that God is "no respecter of persons" and is equally interested in his Russian and Chinese children, as the just and merciful Father of all.

Basic in mankind linger deep yearnings, beliefs, and aspirations. The appeal to men's better natures may fall on deaf, callow, and even treacherous ears. Judas Iscariot has many disciples who betray for silver or less. But the appeal to men's better natures, to overcome evil with good, should not thereby be discarded. One of the basic tasks of statesmanship in these times is to see clearly, with sufficient penetration to the roots of things, in terms of the age-old conflict between good and evil. In that conflict, we are called occasionally to perform the awful task of identifying the good and then determining the outcome for it. The identification is often more difficult than the initial resolution. But a basic fact is that men still yearn for good and for an alliance with righteousness which promises ultimate victory. Can we extend such a hope? Truth can prevail, but it must be known and advertised.

The President's announcement for a Southeast Asia pact seems to be a proposition that calls for clarification of the inarticulate premises.

GOLD HUNTING

By Mary E. Willson

Why should I long for gold?

I have seen meadows in Canada, yellow with mustard and sweet clover; I have seen hedges of graceful forsythia stretching miles, from Ohio to Washington;

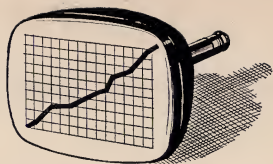
I have seen capitol lawns, dooryards, and fields all a golden riot of dandelions; I have hunted for glossy buttercups in rail-fence corners, and cowslips growing by little backfield streams; and,

I have found, like gold dust, the tiny perfect flowers of oxalis in the grass. Why should I dig for gold?

THE IMPROVEMENT ERA

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

Few people realize how rapidly America's economy is growing



Anyone who spreads fears that we may be facing another major depression ignores completely how much America has changed since the 1930's.

Industrial research and development have broadened the base of our entire economy and, even more important, have laid the groundwork for a steadily increasing expansion in the years to come.

Here are just two examples of what has happened.

The first electric refrigerator with a sealed-in mechanism was introduced by General Electric in 1926, and its production in that year required only a few hundred people. Today, refrigerators and freezers make up a billion-dollar business which employs more than 100,000 men and women in manufacturing, plus additional thousands in retailing and distribution. The freezer itself has made possible another whole new industry, frozen foods.

In 1939, most of us knew electronics only as tubes in our radio, and the entire industry sold 230 million dollars' worth of equipment. Electronics is now a $4\frac{1}{2}$ -billion-dollar business, and some experts predict it will grow to 20 billions in the 1960's. General Electric, just one producer, now has electronic-equipment factories in 13 different parts of the country and has stepped up its payroll in this field to 27,000 in just 15 years.

This trend of expansion is not slowing down. It's rapidly accelerating.

Many exciting new industries are predictable as we learn how to make full use of atomic energy. Another important new field will be electronic machinery that will make work easier, production swifter. Our scientists are experimenting with metal crystals 50 times stronger than any metals we now know. New and better home appliances are on the way. More uses for the gas turbine are coming out of jet-engine experiments.

These are only a few of the things General Electric is interested in, and other companies, of course, are hard at work on equally promising projects.

Our belief in a long-term period of industrial growth is not wishful speculation. It's being backed by the greatest building program America has ever seen. Last year, the nation's industries spent 28 billion, 400 million dollars for new plant and equipment; this year, they will spend only slightly less. Our own investment since 1946 has already reached more than a billion dollars. In 1954, a record 175 million dollars will be put to work by G.E., 24% more than last year.

This is the kind of confidence we have in the country's future.

Progress Is Our Most Important Product

GENERAL  ELECTRIC

Melchizedek

Responsibilities of Melchizedek Priesthood Quorum Presidencies

INTRODUCTORY STATEMENT

IN A revelation received by the Prophet Joseph Smith, the Savior warned those who are called to positions of leadership in the priesthood in the following words:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen. (D. & C. 107:99-100.)

The foregoing statement definitely shows that one of the first responsibilities of any man who is called to hold a position of leadership in the Melchizedek Priesthood is to become acquainted with all of the requirements and duties entailed in that position.

PURPOSES OF PRIESTHOOD QUORUMS AND THEIR PRESIDENCIES

Priesthood quorums are organized for the purpose of helping every priesthood holder to attain a condition of well-being in body, mind, and spirit—which includes the economic, moral, and spiritual welfare of each member and of his family. Since each quorum presidency is called of the Lord and set apart through his divinely appointed power to direct all of the activities of the quorum, each member becomes the concern of the presidency.

Among the principal purposes of the priesthood quorums are to help the Church accomplish its divine mission of perfecting the saints, of carrying the gospel message to the world, and of providing for the salvation of the dead. Thus, quorum presidencies have the responsibility of working with each quorum member and his family until they conform their living to all the standards of the restored gospel.

RESPONSIBILITIES OF MELCHIZEDEK PRIESTHOOD QUORUM PRESIDENCIES

First—To become acquainted with every quorum member:

It is the duty of all Melchizedek Priesthood quorum presidencies to become personally acquainted with all their quorum members. They should know the economic status, the type of work engaged in, the abilities, the attitudes, the personal habits, and, as far as possible, the spirituality of each quorum member. This thorough acquaintance is acquired gradually and will come only as rapidly as quorum presidencies put forth an exerted effort to attain it.

Second—To Visit Melchizedek Priesthood quorum members:

a. Annual visits to all quorum members.

Early in the year is the preferred time for quorum presidencies to begin their annual visits to quorum members to prevent having this assignment crowded on them during the last few days of the year. By starting early, the quorum presidencies can take their time in making the annual visits and thereby make them more worth while unto themselves and more beneficial to the quorum members. These annual visits supply the best opportunities for quorum presidencies to become personally acquainted with each of the quorum members. (See *Melchizedek Priesthood Handbook*, pp. 49-50 and the ERA, December 1952, p. 969.)

b. Visits at times of sickness or death.

Quorum presidencies should be alert and on hand on all occasions when the quorum members or their families become ill or when deaths occur. Hospitalization of quorum members furnishes presidencies excellent opportunities to visit them and take flowers and encouragement to them in behalf of the quorum. At the time of death, quorum presidencies

should be among the first to arrive at the homes of the deceased and offer condolence and their services.

c. Visits to reactivate quorum members.

One of the principal duties of quorum presidencies is to reactivate quorum members. Up to the present time there has been no method discovered which equals the personal contact method. If quorum presidencies go to the homes of the less-active quorum members and invite them to attend quorum meetings, occasionally take those members to the meetings or to socials in their cars, telephone to them regularly and thereby extend invitations to affiliate with the quorum, they can reactivate many of these less-active brethren.

d. Welfare visits.

Since the quorum presidencies have a definite responsibility in regards to the economic welfare of quorum members, priesthood holders in economic distress should be visited by the presidencies for the purposes of ascertaining what help could be rendered and to bolster them up with moral support.

Third—To care for the personal welfare of quorum members:

Among the various objectives and duties of quorum presidencies as listed in the *Melchizedek Priesthood Handbook*, pp. 20-22, the following statement is made:

To help every bearer of the Melchizedek Priesthood attain to a degree of economic independence and material well-being that will assure adequate food, clothing, fuel, housing, and other needed physical comforts and educational advantages for himself and his family.

Obviously it is the duty of a quorum presidency to take advantage of every opportunity "to improve the economic status of quorum members." The *Handbook of Instructions of the Welfare Plan*, pp. 20-23, definitely assigns a certain amount of responsibility to priesthood quorums in the rehabilitation of quorum members.

Fourth—To support the Church Welfare Program:

Among the duties of quorum presidencies as outlined in the *Melchizedek Priesthood Handbook*, p. 23, the following appears:

THE IMPROVEMENT ERA

Priesthood

a. To direct and urge participation in welfare projects.

b. To meet regularly each week with the ward welfare committee as official representatives of the priesthood quorum, in cases where the quorum membership is confined to one ward. In the case of a *priesthood group*, the group leader may serve on the ward committee.

The Welfare Plan Handbook, p. 9, states that a member of the high priests' quorum, a member of the seventies' quorum, and a member of the elders' quorum should serve on the ward welfare committee. In many cases those appointees will be taken from the presidencies of those quorums.

Fifth—To devise ways and means to get every member active in the priesthood and rendering obedience to God's commandments:

No quorum presidency should rest contentedly when one or more of the quorum members are not active in priesthood work and are not keeping God's commandments. The Savior's teachings of the lost sheep and the lost coin illustrate this point perfectly. Fortified by faith, prayers, and the help of the Lord, quorum presidencies should diligently devise every way and means possible to bring into activity all of the quorum members.

Sixth—To foster and encourage missionary work:

a. *Stake missionary work.*

Quorum presidencies should encourage quorum members to make their services available to the stake missionary work. Quorum presidencies could, with propriety, suggest to the stake presidencies that they have certain capable missionary-minded quorum members who could, if called, render good service.

b. *Foreign missionary work.*

Quorum presidencies should also support the foreign missionary program by helping to prepare quorum members to go in the foreign missionary field, by encouraging them to accept missionary calls, and by providing quorum missionary funds to assist needy missionaries to sustain themselves in the foreign fields. Thus, the quorum presidencies constitute the directing force in a quo-

rum in fostering and encouraging the missionary program.

Seventh—To promote temple work:

a. *To encourage all quorum members to become worthy.*

It is the duty of quorum presidencies to direct the teaching of the gospel to quorum members, preparing them to become worthy to go to the temple. Quorum presidencies should understand definitely the requirements for entrance into the House of the Lord and also the great blessings which come to those who take out their endowments and enter into the order of celestial marriage, realizing that the blessings of the temple will be attained, however, only by the righteous Saints who remain faithful to the end.

b. *To encourage all quorum members to get their own endowments.*

Quorum presidencies should know which quorum members have and which have not their endowments, and should encourage all of them to do their own temple work while the opportunity is available.

c. *To have their families sealed.*

Quorum presidencies should encourage all their quorum members to have their families sealed back through the proper lines.

d. *To trace their own ancestry.*

To accomplish the sealing of families, quorum presidencies should encourage all members to become interested in genealogy and trace their own ancestry, thereby providing family records for temple work purposes.

e. *To do vicarious work for the dead.*

Quorum presidencies should encourage all quorum members to engage actively in vicarious work for the dead. Of first interest and importance to each one should be his own ancestors and then they could work on other lines.

f. *To promote temple excursions.*

Melchizedek Priesthood quorum presidencies should promote temple excursions among quorum members and their wives. These excursions could be carried forward periodically, as occasion and opportunity may afford.

Eighth—To promote quorum socials:

Each Melchizedek Priesthood quorum should hold at least one good social every two months. In order to maintain the interest of the quorum members, the socials should be varied in nature. The purposes of these socials are for the presidencies to become better informed regarding the capabilities of the quorum members, to become better acquainted with them, to stimulate in them increased interest in the Church and the quorum, and to provide fraternal activity among the quorum members.

Ninth—To correspond with absent members:

a. *With servicemen.*

Servicemen should be corresponded with at least monthly by quorum presidencies or their appointees. It is recommended that quorums provide their members in the armed services, from quorum funds, subscriptions to the "Church Section" of the *Deseret News* and *THE IMPROVEMENT ERA*. From time to time when quorum presidencies correspond with servicemen, they should include in their letters gospel tracts and tracts on the clean life. These tracts may be obtained from the stake mission president.

c. *With members on missions, away at school, or at work.*

Quorum presidencies should correspond or direct the corresponding each month with members of their quorum who are filling foreign missions or who are away at school or at work. Some of the replies from servicemen, from quorum members at school or away at work, and from missionaries could with profit be read to the quorum members at the monthly quorum business meeting.

Tenth—To provide good class work:

a. *Provide good teachers.*

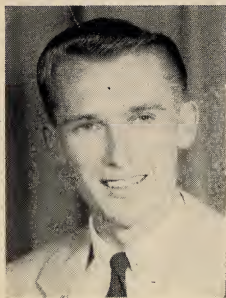
It is the duty of quorum presidencies to provide capable, faithful, and intelligent teachers to be instructors in the doctrinal classes. Since the principal purpose of holding the group or quorum weekly doctrine classes is to teach priesthood holders the gospel

(Continued on page 541.)



The Presiding

Youth Points the Way to High Ideals and Loyalty



J. Howard Pierson

WHY EVERY PRIEST SHOULD PARTICIPATE IN COTTAGE MEETINGS FOR PRIESTS

THE President of the Church of Jesus Christ of Latter-day Saints is truly a prophet of the Lord. He receives divine inspiration from God in directing the affairs of the Church. I feel that when the Presidency of this Church requested that the priests quorums of all the wards in the various stakes throughout the Church conduct cottage meetings, they did so in response to divine inspiration. These meetings were started in January of 1953, and in our ward they have been very successful.

In the Doctrine and Covenants we are informed:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

The Lord has said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (*Ibid.*, 82:10.)

We also read in the Doctrine and Covenants: "The glory of God is intelligence." (*Ibid.*, 93:36.) We surely gain intelligence by our attendance and participation in priests cottage meetings.

During the year every priest in the quorum has the opportunity of preparing and presenting two talks on the principles of the gospel to those assembled in cottage meetings. Many of us do not know the principles of the gospel as well as we should and before we speak, we must spend time in

The following addresses were delivered during the recent quarterly conference of the Mount Jordan (Utah) Stake. Presiding Bishop Joseph L. Wirthlin represented the General Authorities.

preparation and thought. Thinking along these lines has a great influence on our future. Every moment while the shuttle of thought moves back and forth our character is being developed.

Sow a thought, reap an act,
Sow an act, reap a habit,
Sow a habit, reap a character,
Sow a character, reap an eternal destiny.

We receive splendid training in the gospel in this work, and there is no substitute for good training whether it be on the athletic field, the battle field, or the mission field.

Through participation in these meetings we learn to be humble and prayerful. When we speak and take part, we realize that no matter how well prepared we are, our success is not secure without the help of the Lord. It is impossible to do anything really worth while in the service of the Lord if we do not approach it in humility and with prayer.

To those holding the priesthood the Lord has said, "... the rights of the priesthood are inseparably connected with the powers of heaven, and ... the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (D. & C. 121:36.)

Through our activity in cottage meetings we come to the realization that although we have had the priesthood conferred upon us, unless we lead clean lives and put ourselves in tune with our heavenly Father, we cannot rejoice in it and officiate in it properly. We gain strength in the priesthood and realize the great power that God has delegated to us. We begin to appreciate more fully this priceless gift we enjoy.

In the future, I feel sure we will recall the principles we learned at our priests cottage meetings, the feeling of brotherhood and love, and we will realize that these things have done much to build and strengthen our testimonies.

As priests, I pray our heavenly Father will help us to live as we should, that we will honor and magnify our priesthood, holding it as the most precious and sacred thing in life.



Rosemary Miner

WHY I RESPECT YOUNG MEN WHO HONOR THE PRIESTHOOD

THE boys who are my age hold the Holy Priesthood. This is a wonderful privilege for it is the power to act in the name of our heavenly Father. The boys I honor most are those who know how wonderful the priesthood is and who honor it. To show what a privilege this is, I should like to tell the story of the restoration of the Aaronic Priesthood as told by Oliver Cowdery.

On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted, and the angel of God came down clothed with glory, and delivered the anxiously looked-for message, and the keys of the gospel of repentance!—What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the "blaze of day"; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled all fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory—'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; the uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!

Such a wonderful possession as this priesthood which the boys possess is a sacred privilege, and any serious-minded boy will honor the priesthood he holds.

THE IMPROVEMENT ERA



Some people think religion is just for old people or for oldish, too serious young people. History, however, does not bear this out, for we see countless examples of young people and their great faith. It was the twelve-year-old boy Jesus who taught the learned men in the temple. It was a boy on the shores of Galilee who gave his five barley loaves and two fishes with which the Master fed the five thousand.

It was young Samuel who heard the voice of the Lord; it was David, the shepherd boy, who slew Goliath on a day which looked dark for the armed forces of Israel. It was Daniel who had the courage of his convictions and stood unharmed in the lion's den; Joseph Smith received instructions from heavenly beings for ten years before organizing this Church when he was only twenty-four.

Many of our missionaries are young men who carry the gospel message to the world. These young men had the integrity and strength of character to honor the priesthood during their teens, and they progressed and grew in the priesthood work.

If we want something wonderful in the future, we must work for it today. A young girl said to her mother once, just after a white-haired lady had left their home, "If I could be such a sweet elderly woman as that—lovable, beautiful—I should not mind growing old."

The discerning mother replied: "If you want to be that kind of elderly person, you'd better begin now. She does not impress me as being a piece of work that was done in a hurry."

Likewise, the power of the priesthood is not something that can be gained in a hurry but takes work and diligence over many years. What a boy is and does in his youth will determine his character when he grows older. "A man is just a boy grown tall—people don't change much, after all." If a boy honors his priesthood in his youth, he will honor it as he grows old.

A boy who honors the priesthood he holds will keep the Word of Wisdom, will attend his meetings, will honor his parents, will look forward toward a temple marriage. I respect this kind of boy because I know the wonderful blessings that can come from the priesthood.

I want to go with a boy who keeps the Word of Wisdom. I am looking for a boy to take me to the temple to be married and sealed for time and all eternity under God's everlasting priesthood.

JULY 1954

Success Experienced in Ward Teaching Regardless of Handicaps



Sherman W. Lumpkins



Carl L. Haws, Sr.

THE WRITER of the Biblical proverbs said, "If thou faint in the day of adversity, thy strength is small." (Proverbs 24:10.) The wisdom of this statement is exemplified daily in the lives of men. Some of those who are the victims of adversity surrender without a struggle while others use it as a means of developing the kind of courage that conquers even when defeat seems imminent.

Carl L. Haws and Sherman W. Lumpkins are living examples of men who have conquered adversity. Ten years ago Carl Haws met with an accident which left his body paralyzed from the neck down. He refused to accept defeat. He insisted there were still tasks he could do, and he wanted to carry his share of the load. The bishop of the Eagar Ward, St. Johns (Arizona) Stake, appointed him as a ward teaching division supervisor. This position he has magnified. Ward teachers of his division visited ninety percent of the families in the division each month last year. His work does not end here. He is the elected and respected justice of the Peace in his precinct. He has learned to write with a pencil in his mouth.

Through the co-operation of Sherman W. Lumpkins, telephone calls are completed. Mr. Lumpkins, a telephone operator, is also a victim of misfortune. He lost his eyesight twenty-seven years ago, but exhibiting superior persistence and courage he also refused to accept defeat. Although not a member of the Church, Mr. Lumpkins is a great help to Brother Haws in completing his telephone calls and also to all other people in the community.

These two men make a great team and have demonstrated that there is a place for every man to serve who has the will to serve. At the side of each of these men is a faithful and loyal wife for whom each of them is grateful.

Here is a story of achievement and example which should inspire all of us to climb the heights no matter how steep the grade.

I want to have the power of the priesthood in my home, to feel its strength and to be able to have its gifts of healing and blessing. Through the priesthood, these dreams may be realized. A boy who honors these powers of the priesthood is the boy I respect and am interested in.

I think all of us girls should encourage boys in honoring the priesthood by inviting these boys to our parties and dances instead of the show-offs and worldly fellows just out for a good time.

Too often we are attracted to the show-off, and we really don't think of anyone else.

Let's follow the words of our great Abraham Lincoln who said, "I must stand with anybody who stands right, stand with him while he is right, and part with him when he goes wrong."

I pray that we may all realize the wonderful privileges of the priesthood and respect and honor those who magnify it before the Lord.

Today's Family-

IRIS PARKER
Editor

Virginia Cutler Says:

"Cooking Is A Science And An Art"

DR. VIRGINIA CUTLER, outstanding homemaker and home economics authority, with two healthy grown sons and a string of degrees to back up such nomenclature, offers, along with a menu and recipes for a meal for a hot summer day, a few observations on the role of homemaker.

She believes that homemaking should be recognized as a profession; girls should prepare for it and those engaged in it should take occasional refresher courses, if possible. A woman needs a background in many different areas in order to bring the ultimate in health and happiness to her family. Of course the best way to obtain this background is through some directed study where you have definite assignments. Young girls should take advantage of the homemaking classes offered in junior high and high school; and, of course, she believes there is no finer avenue for specialization than in one of the branches of home economics. However, for those who cannot go on to school, there are many opportunities open for instruction if one is alert to recognize them. Take advantage of courses offered by the extension service and commercial firms, and the vast amount of reading material available on any branch of homemaking.

Virginia Cutler believes there is more to cooking than just following a recipe. "Anyone can do that," she says, "but cooking is a science. Recognize that fact and use scientific methods in planning meals that are nutritionally adequate. Remember, too, that cooking is an art, requiring some knowledge of color, texture, table settings, and other factors that are related to the esthetic senses."

The food you serve your family, according to Sister Cutler, should be thought of in relation to how you

live: whether you have hired help, whether you like to eat your meals outdoors, in the dining area, or if you eat in one part of the kitchen. All of these things need to be considered, as well as your dishes, silver, table covering; and how you serve your food—whether it is arranged on the individual plates in the kitchen, served family style, each one helping himself, or served at the table.

Dr. Cutler likes to serve it at the table. When you have no help, this is the least fuss and bother. Your interesting serving dishes—soup tureens, casseroles, and salad bowls—are displayed to advantage, too. She believes that with some careful planning and a service cart or side table for removing dishes, a meal can be served without Mother constantly jumping up and going to the kitchen. Everyone will enjoy this arrangement, and the conversation will be more interesting. If an errand to the kitchen is essential, such as replenishing the hot rolls, send one of the children. But if serving implements, a pitcher of ice water, and sufficient food for seconds are at hand, there will be a minimum of running to the kitchen. She believes that all of the family undertakings, whether it is making a freezer of ice cream or polishing the family car, should be a co-operative affair, each member making a contribution according to his ability. This division of labor is especially applicable at mealtime. If mother is chief cook, she should certainly have some assistance with the table setting, serving, and clearing up, particularly if the children are old enough to help.

Following is a menu Sister Cutler suggests for a summer luncheon or supper or for a family get-together during this holiday and reunion season:



Dr. Virginia Cutler

Know Your LDS Cooks

Scalloped Chicken or Crab Meat Casserole
Tossed Green Salad
Rhubarb Punch or Cucumber Punch
Avocado Milk Sherbet or Pineapple Sherbet

Scalloped Chicken

- 1 stewing chicken, 4 to 5 pounds
- 1/2 cup fat
- 3/4 cup flour
- 6 cups chicken broth
- 6 eggs
- 3 to 4 cups soft bread crumbs
- 6 tablespoons butter
- 2 tablespoons chopped onion
- 1/2 teaspoon salt
- 1/4 teaspoon sage
- 1/4 teaspoon pepper
- fine crumbs for topping

Put whole chicken (or it may be cut up) in kettle. Cover with boiling, slightly salted water. Simmer until tender (20 to 30 minutes for each pound). Cool. Remove bone and cut meat in large pieces. Make a custard by melting 1/2 cup fat and adding flour. Blend well. Add broth. Cook five minutes. Add beaten eggs. Cook two minutes. Cool. Make dressing of bread crumbs, butter, onion, and seasonings. Put dressing in greased pan or baking dish 10 x 15 x 2 1/2 inches; then add chicken. Pour custard over this and top with crumbs. Bake 50 minutes in 350°F. oven. Serves ten.

Crab Meat Casserole

- 1 cup cooked or canned crab meat
- 3 cups thick white sauce
- 2 cups grated cheese

- 1 teaspoon celery salt
- 1 green pepper, chopped
- 1 4-ounce can mushrooms, sliced
- Buttered cracker crumbs

Remove spines, if any, from crab meat. Heat white sauce and cheese in double boiler and stir until smooth. Add celery salt, green pepper, mushrooms, and crab meat. Put into greased casserole, cover with buttered crumbs, and bake in moderate (350°F.) oven for about thirty minutes or until brown. Serve hot. Serves six to eight.

Variation: Bake in individual shells or casseroles and cover with rich pastry instead of crumbs. Substitute $\frac{1}{4}$ cup chopped pimento for the green pepper.

Rhubarb Punch

- 1½ pounds rhubarb
- 1 quart water
- ½ cups sugar
- ½ cup orange juice
- 4 tablespoons lemon juice
- 1 pint ginger ale

Cut rhubarb in small pieces and cook below boiling point in one quart water until soft. Strain and chill liquid. When ready to serve, combine with other ingredients and add ginger ale last. Serves about ten.

Cucumber Punch

- 1 cup mint jelly
- 3 cups boiling water
- 1 cup pineapple juice
- 1 cup orange juice
- ½ cup lemon or lime juice
- ½ cup cucumber juice (put cucumber through blender or mash)
- 1 12-ounce bottle ginger ale

Pour boiling water over jelly. Blend and cool. Then add remaining juices and chill. When ready to serve add ginger ale. Serves about ten.

Avocado Milk Sherbet

- 1 cup mashed avocado pulp
 - ½ cup pineapple juice
 - ½ cup orange juice
 - ½ cup lemon juice
 - 1 cup sugar
 - 1 cup skim milk
 - ¼ teaspoon salt
- Few drops pistachio flavoring, if desired

Dissolve sugar in milk, add avocado pulp. Mix thoroughly and add fruit juices. Freeze in ice cream freezer, using eight parts ice to one part salt. Six to eight servings.

JULY 1954



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Know Your LDS Cooks

(Concluded from preceding page)

Pineapple Sherbet

- 3 eggs beaten
- 3 cups sugar
- Juice of 3 lemons
- Juice of 1 large orange } 1 cup comb.
- 1 No. 2 can pineapple
- 2 large cans condensed milk
- 1 quart milk
- 1 pint cream, whipped

Combine all ingredients, folding in whipped cream last. Freeze in ice cream freezer, using eight parts ice to one part salt. Six to eight servings.

DR. CUTLER, when not busily engaged with her Church duties as chairman of the Bee Hive committee of the YWMLA general board or attending to her professional obligations as head of the home economics department of the University of Utah, may be found working at one of her hobbies. She likes to design and build houses. The beautiful Home Living Center on the University of Utah campus, which she helped to design and direct, is the realization of a dream. Several other houses from California to the eastern seaboard have enjoyed her magic touch.

Whether it is a young person with a soul to save and to find direction or a drab and shell-like house with the potential of becoming a home, each is better for having come under the vital, uplifting, energetic influence of Virginia Cutler.

Wanted—Recipe for Salt-rising Bread

How long since you have eaten a slice of fresh salt-rising bread? Quite some time, perhaps—or maybe you are one of those less fortunate who has never tasted this delicious but peculiarly flavored bread.

Salt-rising bread was quite commonly used in pioneer times, since it does not require yeast, but the secret of making it seems to be a waning knowledge that one of our readers suggests we preserve.

If you have a successful recipe for salt-rising bread that you would like to share with readers of the ERA, would you send it to "Today's Family" Section of THE IMPROVEMENT ERA. For each recipe we publish, the author will be paid \$3.00.

THE IMPROVEMENT ERA



by Franklin S. Harris, Sr.

FORMER PRESIDENT BRIGHAM YOUNG UNIVERSITY
AND UTAH STATE AGRICULTURAL COLLEGE

YESTERDAY I had the opportunity of being with a large number of small children and seeing what they were thinking about and noting what they wanted to be. Invariably they wanted to be older than they were; each one wanted to be a "big man" or a "great lady." If one was accidentally hurt, he could always be comforted by being asked if he were not already a man too big to cry. It is only natural to look forward to the future and discount the present.

In trying to look back to the teen period of my life, after arriving at more than threescore years and after having been closely associated with tens of thousands of teen-agers in colleges and universities, I do have some convictions regarding appropriate attitudes and actions of those who are fortunate enough still to be at the age of budding youth.

The thought that comes first to me is that I would not try to run ahead of my age in the way that young children are constantly wanting to do. I should want to live each year in a manner appropriate to its age, whether it be thirteen, sixteen, or nineteen.

All of us are prone to laud the person who is living beyond his age. I was reared under pioneer conditions during my teen years. The seriousness of life on the frontier was such that young people tended to mature early and to be given the responsibilities of their elders. Thus through the constant attempt to place a forty-year-old head on sixteen-year-old shoulders, the young people were sometimes cheated out of the experience of youth by the man's work that was crowded upon them.

In considering this situation after a long period of mature life, I see JULY 1954

that some young people were cheated out of part of the frivolities that naturally accompany the years before the more serious problems of the twenties, thirties, and forties inevitably crowd upon them.

I suppose we shall continue to respect highly the boy or girl who becomes dependable at an early age; we just naturally like the grown-up attitude. Keeping this in mind, however, I want to champion the idea that youth should be youthful. It should experience the experiences and joyousness that develop easiest during the teen years.

If I were in my teens, I should like to maintain the proper balance between work and play, both in planning for the future and in getting the most out of the present. Although wisdom is thought to be developed by the experiences of many years of living, the quality is valuable to people of all ages.

When it is realized that at least two of the most important decisions of life need to be made while we are still young, the value of wisdom in youth becomes all the more apparent. The selection of a vocation and the choosing of a life partner can best be made during the later teens. At least teen-agers just naturally have their minds on these things; they want to know what they will be working at during their lives; and they have the greatest interest in persons of the opposite sex. Further, these ages are the periods of education. The weighty burdens of life have not crowded in, and there is time for the educative processes.

If I were to again pass through this period, I should want to be really serious about my education. I should

(Concluded on following page)

New Helps in Home Canning

by *Lucine Ball*



HOW YOUR FOLKS RELISH ALL THE HEARTY GOODNESS OF HOME-CANNED VEGETABLES! Put up plenty now when so many popular vegetables are at the peak-of-season! At only 3¢ a jar for heat, jar and closure, according to actual surveys (based on 8-year life of jar), see what a boon to the budget!



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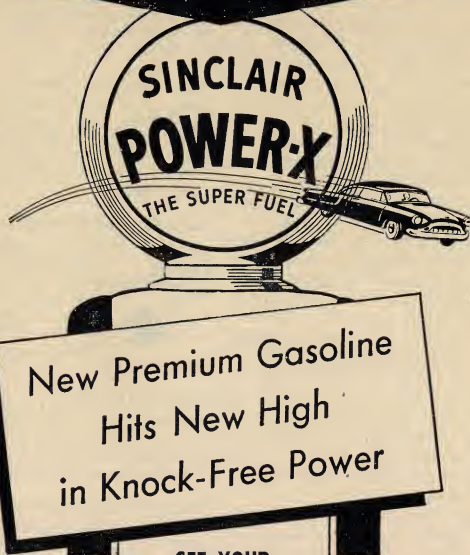
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If I Were In My Teens

(Concluded from preceding page)

not want to eliminate the fun of youth, but I should consider that the time of learning many of the things that go into an education can best be done before the duties of later life bring their problems.

The age of the teen years is so rich in possibilities for joy and happiness, for work and play, for education and enlightenment, for preparation for marriage, for forming good health habits, for getting ready for one's permanent place in life that I should want to make the very best use of these years. I should not want to be a "little old man" nor a "blundering reckless kid" when I was a teenager, but I should want my time to be well taken up in play and work adapted to my own age.

"Heart Cleaning"

By Rhea W. Anderson

SPRING—the time of housecleaning is past, so let's talk about another kind of cleaning—heart cleaning.

Ah, yes, hearts need cleaning, too, and it seems to us that this time of year is best for doing it, when He is so near the earth, and we a little nearer to heaven.

First we must fling the sagging door of our hearts wide and let the sunshine in. Then we must go through every winter-darkened room, winnow out all the dusty fears, take the worn, useless glooms out to be burned, wipe off the grime and pettiness, wash the unkindness off the windows. Oh, there is a lot to do! So many things to get rid of that we don't need, all the doubts and fears, the wrongs and quarrels. That done we can hang fresh new curtains of friendliness and understanding at the windows and lay new carpets of courage and faith on the floors.

Laughter will be a fresh, bright pillow here and there or a gay, friendly chair or a pot of geraniums on the window sill; and joy, the sunshine filtering through newly awakened rooms. Shining golden dreams will blow through our hearts with healing in their touch.

But we must hurry! Hurry! Hurry! For no one should be caught at this glorious season cluttered with his wintry thinking.

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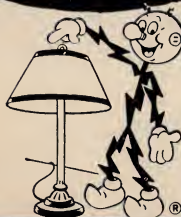
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Place a table and chairs against the wall, hang a picture above the table, set a bowl of fruit under the picture . . .

FIX UP THAT PORCH

by Ruth Jeffrey

MANY homes, especially older ones, have back porches that are enclosed in glass so they can be used all year. Many of us, however, use them for catchalls because the porch is right off the kitchen and so contains piles of firewood, and old newspapers. A real opportunity for an extra room is being missed if you are guilty of that!

Start from scratch. Call the whole family to duty and take everything off the porch. Wash the walls, and if they need painting, get one of the children to do it or do it yourself. Perhaps the floor is in good condition, and if so, use it as is, or paint it. If you have a rug that isn't being used anywhere, call it into play if you wish, but a floor covering isn't necessary. Now place a table and chairs against the wall, hang a picture above the table, set a bowl of fruit under the picture, and you have a little spot where meals can be enjoyed, where the children can study,

or father may work on his accounts. Most homes have an easy chair or two and a table in the attic, so bring those down, re-cover the cushions, if necessary, add a plant or two. If you have a screen, use it; if not, buy an inexpensive one, for it is behind this that the necessary washing machine or cleaning tools or whatever you have to store here will be hidden from view.

Once you've fixed up the porch, you'll wonder how you managed without it; and when the children have their friends in, it will be a grand place for them!

SMITHEREENS

By Thomas Usk

*Truth crushed to earth
May rise unbattered,
But what our children
Break stays shattered!*

THE IMPROVEMENT ERA

Put Your Best Foot Forward

by Billee Thomas Peel

IN THE Church of Jesus Christ of Latter-day Saints, almost every member has occasion to appear before an audience. You may be making announcements, delivering a speech, conducting a meeting, or appearing on a program with your special talent. Do you put your best

foot forward? Your appearance determines the degree of confidence that the congregation places in you.

Do you give a fidgeting impression because of careless posture? Do you loll all over the pulpit? If a man, do you stand with hands in your pockets?

(Concluded on following page)

On Seeing Things Through

Richard L. Evans

ONE of the indispensable elements of a sincerely successful life is the ability, the power, the capacity, and the willingness to see things through—to carry things beyond conversation to conclusion. And one of the disappointing qualities of character is the failure to see things through. There is usually no scarcity of suggestions as to what should be done; there is seldom a scarcity of conversation; but there is often a scarcity of coming to conclusion. One of the colorful characters of history may be cited as an example of one who seemingly finished very little in life. Leonardo da Vinci ventured into innumerable scientific and artistic areas. He theorized, experimented, speculated, and advocated ideas far beyond his day. But the tragedy of his life would seem to be the things he could have done but left undone—the things he failed to follow through. The Lord God has given us life—and time and energy and materials and intelligence—and an assured reward for carrying things to conclusion: for keeping the commandments and not merely discoursing upon them; for doing the work of life, and not merely theorizing—for producing something solid. And the half-done tasks, the work begun and set aside, the incompleting projects, the frequent dropping of tools to loaf and let time waste away, the futile appearance of houses started and left partly completed, are all evidence of the premium that is and should be paid for seeing things through. One day we shall all return to Him who sent us, to give an account of our accomplishment; and concerning some things we may have to say, "This we almost did"; "this we might have done"; "this we didn't do." But how glorious and satisfying to be able to say "This we have done"; "these are our works"; "these are the crops we have planted and harvested"; "these are the buildings we have built"; "these are our children"; "these are the men we have helped"; "these are the lives we have lifted"; "these are the commandments we have kept." It is easy to see why there are rich rewards for enduring to the end, for finishing the course, for completing life's projects, for following through.

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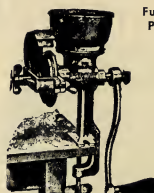
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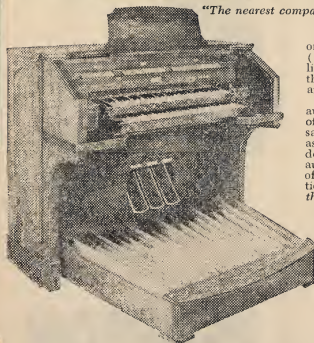
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Put Your Best Foot Forward

(Concluded from preceding page)

With just a little forethought and practise you may gain self-confidence and poise.

It has been said that those who clasp their hands in front assume the position of "a little old lady"; those who clasp their hands behind, "a little old man."

Notice your position. Do you stand so straight that you are leaning backwards? Practise before your mirror: stand in an easy, erect position with hands placed restfully at the sides. The body should be comfortable and not rigid.

If your feet are too close together, you may feel as though you are tipping over. If they are spread too far apart, you will appear awkward. The correct standing position is to put one foot slightly in front of the other. Put your best foot forward with your weight resting on this



foot. The arch of the rear foot will be about three inches from the heel of the forward foot. The rear foot should rest flatly upon the floor—acting as a balance rather than a support.

Your knees will be straight but not stiff. In this position you will not only appear at ease, but you will also be at ease.

THE IMPROVEMENT ERA

Melchizedek Priesthood

(Continued from page 529)

of Jesus Christ, it is very vital that the most capable teachers in the quorums be assigned to that position. (See ERA, May 1954, pp. 346-347.)

b. To see that correct doctrine is taught.

It is the responsibility of Melchizedek Priesthood presidencies to see that correct doctrine is taught in the Melchizedek Priesthood classes. The priesthood leaders should be students of the gospel and thereby able to recognize false doctrine.

c. Strive to have all quorum members in attendance.

Quorum presidencies should strive to build up the attendance at the weekly doctrine classes and monthly quorum business meetings to one hundred percent. As long as one quorum member refuses to attend these classes, quorum presidencies should devote every intelligent effort possible to persuade him to attend.

Eleventh—To teach all quorum members how to perform all Church ordinances:

It is recommended that as often as necessary quorum presidencies give the members instructions on performing such ordinances as that of baptism, confirmation, administering to the sacrament, anointing and blessing the sick, and other similar ordinances. When new members come into the quorum, it is well for the presidency to see that those new members understand the Church procedure in regards to performing Church ordinances.

Twelfth—To hold a presidency council meeting once each week:

It is the duty of all Melchizedek Priesthood quorum presidencies to hold a presidency council meeting once each week in accordance with the instructions given in detail in the April 1954 issue of THE IMPROVEMENT ERA, pp. 266-267.

Thirteenth—To direct the holding of weekly group or quorum meetings:

The duty rests upon the quorum presidency to see that every group under their direction, or the quorum under their direction holds group or quorum meetings once each week and that the prescribed course of study be diligently pursued in that weekly meeting. (See *ibid.*, May 1954, pp. 346-347.)

Fourteenth—To hold and direct a monthly business meeting:

(Continued on following page)

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AT YOUR GROCERS

Melchizedek Priesthood

(Continued from preceding page)

As was pointed out in the June issue of THE IMPROVEMENT ERA, the responsibility of not only holding the monthly business meeting but also providing the business, the program, and directing all activities pertaining to the meeting rests upon the quorum presidency. (See *ibid.*, June 1954, pp. 464-465, 479.)

Fifteenth—To attend Stake Priesthood and Priesthood Leadership meetings:

It is very necessary that every member of all Melchizedek Priesthood quorum presidencies be in attendance at the stake priesthood and priesthood leadership meetings. There they receive direction from the stake presidency regarding matters pertinent to priesthood work and instructions relative to their assigned positions as leaders in Melchizedek Priesthood quorums.

Sixteenth—To direct the work of the standing committees:

It is the responsibility of Melchizedek Priesthood quorum presidencies to appoint the quorum standing committees and direct the work of those committees. (See *ibid.*, April 1954, pp. 266-267.) Matters which should be brought to the monthly business meeting pertaining to the standing committees could be brought there under the direction of the quorum presidencies. The success of these committees will be determined by the amount of direction given them by the quorum presidencies. In the past these committees have been appointed, but they have not functioned as they should have because they have not received sufficient direction from the quorum presidencies.

Seventeenth—To attend various Church meetings:

Quorum presidencies have to set the example to all quorum members by being in attendance at all the meetings at which they are supposed to attend. They should make as near one hundred percent records as possible in their attendance at priesthood meetings, sacrament meetings, conference sessions, monthly stake priesthood and priesthood leadership meetings, their council meetings, and other Church meetings. Few, if any, excuses are acceptable for quorum presidencies to be absent from their meetings.

Eighteenth—To keep all of God's commandments:

THE IMPROVEMENT ERA

It is the responsibility of quorum presidencies to set a good example to their quorum members, and so they should live as near in harmony with all of God's commandments as possible. They are requested to obey the Word of Wisdom, to keep themselves morally clean, to keep the Sabbath Day holy, to have family prayers regularly and faithfully, to deal honestly, justly, and righteously with their associates, to love the Lord their God with all their hearts, and their neighbors as themselves, etc. By doing so the Spirit of God will dwell with them and they will be able to direct the activities of their quorum in a pleasing and effective manner.

SUMMARY AND CONCLUSION

In conclusion, this article has definitely shown that quorum presidencies are the responsible, active, directing heads of the quorum and are to manage all its affairs so that all quorum purposes will be achieved. They should act as a unit in the discharge of their duties and not independently; and should appoint all committees and supervise and direct their work.

To Help Guide Our Youth

(Concluded from page 505)

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) Thus we see that if one is to gain faith in spiritual matters he must do something. Not only must he do what he is expected to, but he must also experience some degree of success in it in order to gain faith, confidence, and security. If he has faith in God and does the will of the Father, he is promised that a symbol of success will follow so that he will know within himself that God is. This assurance may be gained early in life, for youth is a period during which deep religious insights and experiences come. The Prophet Joseph Smith was not yet fifteen years of age when he received his first great revelation. Youth is qualified for great religious experience. Those who recognize this and live for it will find it possible to satisfy their spiritual needs.

JULY 1954

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Your Page and Ours

APO New York

Dear Editor:

Many times we hear the brethren testify that they know this Church is the most wonderful organization on earth and that they know it is inspired of God. I too would like to join in with hearty accord in expressing those sentiments.

Here is just one reason why. I am Cpl. Daniel Carlson of Provo, Utah, now stationed in Munich, Germany. I was converted to the Church a little over two years ago and soon thereafter entered the service of Uncle Sam.

Taking a few days leave, I went to Berchtesgarden, a recreation area high in the majestic Bavarian Alps, near the Austrian border. While there, I was overtaken with weakness and driven by ambulance to the 109th Field hospital in Salzburg, Austria. That was Thursday, September 10.

I found myself confined to a solitary hospital in a strange country, with no friends who could come and cheer me up. Considering that I might be required to remain a number of weeks, this is quite a lonely feeling, and hopeless. Two days came and went.

But then, Saturday night I heard something over the radio that made me prick up my ears. What was that again? A Latter-day Saints' meeting to be held at the Wirrabell Service Club at 10 A.M. Sunday. Maybe—but no—I would never be able to attend. Perhaps I could phone—no harm in trying, I thought.

Sunday morning at 10:30 I reached one of the Service Club hostesses by phone, leaving a message for her to give the LDS group leader. I requested any of the elders living near the hospital to visit my ward to administer the sacrament.

In less than an hour, I was called out of the room by a nurse, and there in the hall stood three elders, Kenneth Anderson of Salt Lake City, John Cofield of Chicago, and Floyd Goates also of Salt Lake City.

They greeted me with heart-cheering warmth and said they had received my message and that the doctor had kindly offered us his private office in which to observe the sacrament.

I was overwhelmed. As we partook of the sanctified bread and water, tears welled up in my eyes; I could only breathe a silent prayer of deep gratitude to our heavenly Father for his steadfast love and tender mercies. In addition I was anointed with consecrated oil and blessed with a promise of rapid recovery.

Here I was fellowshiping with the priesthood of God and receiving blessings from direct, God-given authority in a foreign land, seemingly away from friends, Church, and elders.

Thank God for servicemen who are constantly ready to honor the priesthood and serve as ministers of Christ's kingdom while completing their tour of duty for Uncle Sam.

So I add my humble testimony to the many others that have and could be voiced. I know this Church is God's own handiwork, and that its leaders are guided by the influence of the Holy Spirit. I pray it may ever prosper, and that we might strive to live by its guiding light. This I do humbly in the name of Jesus Christ. Amen.

/s/ Daniel D. Carlson

Montpelier, Vermont

Dear Editors:

It is a pleasure to see the ERA standing for values that will outlive this chaotic world in which too much of the emphasis falls on ephemeral values. Too many magazines, it seems to me, are going with the tides.

Cordially yours,
Arthur W. Peach

Hogansburg, N. Y.

Dear Sir:

We were very pleased to receive THE IMPROVEMENT ERA again. We have missed it very much, during the time we were without it. But we have been financially unable to order a subscription, as our income is rather limited and our family large. Necessities alone are a problem to meet. So, reading material is rather a luxury to us.

We thank you very kindly from the bottom of our hearts for your kind thoughtfulness for this magazine. THE IMPROVEMENT ERA has been very instructive to us as L. D. S. members.

We thank each and every member of Payson 3rd Ward, Nebo Stake, who are responsible for this gift.

Gratefully yours,
Mrs. Clyde Cole
(Lamanite)

The Light Touch

Grateful

"I don't know what I would have done without you," said the grateful client to his attorney, after he had been acquitted. "Ten years, at the very least," the attorney responded, dryly.

No Sense

Mother: "Janet, there's just no sense in your mooning about wishing for things you don't have."

Janet: "But, Mother, surely there's no sense, either, in wishing for things I do have."

Justice

"What would I get," inquired the man who had just insured his property against fire, "if this building should burn down tonight?"

"I would say," replied the insurance agent, "about ten years."

Getting Along

"On the whole, you are getting along famously," said the doctor, "Your legs are swollen, but that doesn't bother me."

"By thunder!" ripped out the patient, "If yours were swollen that wouldn't trouble me either."

MASTER M MEN AND GOLDEN GLEANERS RECEIVE AWARDS

A RECORD was made when these fourteen Golden Gleaner and Master M Men received their awards in a single service, held April 4 in the Logan Seventh Ward, Mt. Logan Stake. Ten other young men and women of the ward have received the high MIA awards within the past year. Left to right, front, they are Genevieve Fonnebeck, Lola H. Coleman, Renee A. Henrie, Valene C. Turner, Beth S. Stewart and Regina F. Fairbourn. Back, left to right, are David Darley, Sherwin Coleman, Ivan Henrie, Mrs. Israel C. Heaton, Gleaner leader, Eyre Turner, Denzil Stewart, Blaine Morris and Don Borghalhaus. The group includes four married couples.



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Compared to ordinary motor oils, new TROP-ARTIC reduces wear 40% or more. It cuts oil consumption 15% to 45%. It keeps pistons cleaner. This new oil can even *double the life of your car's motor!* And gasoline mileage is extended because friction

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tinually urging the heads of young families to go over their insurance programs carefully now. It's NOW that your family needs protection most . . . and it's NOW that you must set up an insurance-for-retirement program. Consult your friendly Beneficial agent for helpful counsel. No obligation, of course.

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David O. McKay, Pres.

Salt Lake City - Utah